LIFE STORY
OF
DR. J. B. GAMBRELL

E. C. ROUTH

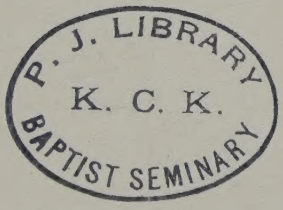
Central BAPTIST
THEOLOGICAL SEMINARY

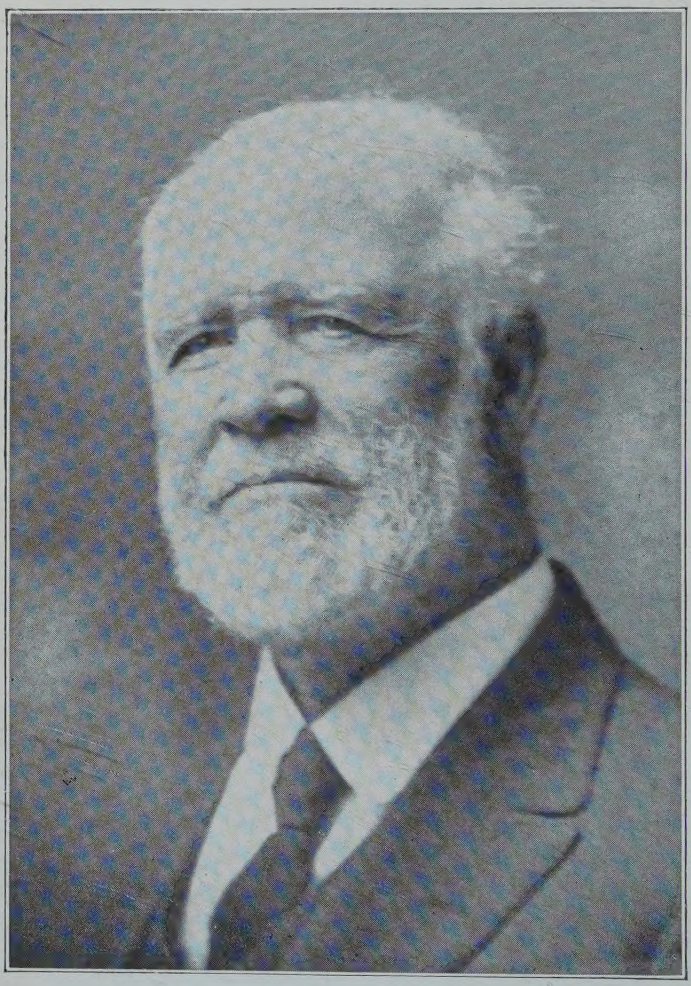
presented by

A.B.P.S.

KANSAS CITY, KANSAS

920
R765





JAMES BRUTON GAMBRELL

THE LIFE STORY OF DR. J. B. GAMBRELL

by

E. C. ROUTH, D. D.

Editor, *Baptist Messenger;* formerly Editor, *Baptist Standard*

BAPTIST BOOK STORE
OKLAHOMA CITY, OKLAHOMA

LIBRARY
CENTRAL BAPTIST SEMINARY

Copyright, 1929, by
E. C. ROUTH,
OKLAHOMA CITY, OKLAHOMA

122.616
G192
R869

TO THE PLAIN BAPTISTS
EVERYWHERE
WHOM
DR. GAMBRELL LOVED AND SERVED
THIS VOLUME IS
DEDICATED.

10152

HIS FAVORITE SCRIPTURE

"Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."—Philippians 1:27.

HIS FAVORITE SONG

"I want to scale the utmost height,
And catch a gleam of glory bright;
But still I'll pray till heaven I've found,
Lord, lead me on to higher ground.

"Lord, lift me up and let me stand,
By faith, on heaven's table-land,
A higher plane than I have found;
Lord, plant my feet on higher ground."

FOREWORD

Dr. J. B. Gambrell's earthly life touched several epochs in the history of our country. He was acquainted with the South in the days before the War of the '60's; he served through that conflict as a scout under Robert E. Lee; he shared in the labors and achievements of the Reconstruction period; he was one of the builders of the New South; he was a prophet of God during the dark days of the World War; he welcomed the dawn of world democracy. He fought the good fight, he finished the course, he kept the faith. When the time of his departure came he was ready.

In writing the life story of Dr. Gambrell we have depended largely on the records available in periodicals, secular and religious. He preserved very little correspondence, either letters received by him, or copies of letters written by him. Much material relating to his life and labors and views on questions of world interest may be found in the files of papers to which he was a regular contributor. He was a prolific and profitable writer. For approximately half a century he prepared an article every week for the denominational press.

It has been impracticable to cite references in every case. Of first importance as source material were the files of the *Baptist Standard.* Other publications which helped much in the preparation of this volume were the *Tennessee Baptist, Baptist Record, Christian Index, South Texas Baptist, Baptist Messenger, Macon Telegraph,* and the *Dallas News.* Dr. Gambrell's daughters made available the manuscript of Dr. Gambrell's Reminiscences of the Civil War. Other sources of information consulted were the minutes of the Southern Baptist Convention; the History of Texas Baptists by Dr. J. M. Carroll; History of the Mississippi

P. J. LIBRARY K. C. K. BAP

Baptist State Convention by J. T. Buck; a Complete History of Mississippi Baptists by Z. T. Leavell and T. J. Bailey; minutes of Oxford Association; the History of the Sunday School Board by Dr. J. M. Frost; the published works of Dr. Gambrell ("Ten Years in Texas," "Parable and Precept," "Baptists and Their Business," and, with Dr. J. F. Love, "Gospel for the Eye"); the biographies of Dr. John A. Broadus, Dr. R. C. Buckner, Dr. B. H. Carroll, Dr. H. L. Morehouse, and Bishop C. B. Galloway; "Memorial Wreath," by George W. McDaniel; "The Baptists in Europe," by J. H. Rushbrooke; "Golden Years," by Mrs. W. L. Williams; and miscellaneous papers and books.

It has been the purpose of the author, throughout this volume, to let Dr. Gambrell speak for himself. After all, his own messages, in the light of his achievements, constitute a better interpretation of his wonderful life than anything that anyone might say about him.

Grateful acknowledgement is accorded to Dr. Gambrell's daughter, Mrs. Frederick Porter of Dallas; his sister, Mrs. A. G. Williams of Muskogee; to many others who, in one way or another, have aided in the preparation of this volume; also to generous friends who have made possible the publication of this life story of the great Baptist Commoner.

E. C. Routh.

September 15, 1929.

CONTENTS

I.	Boyhood	1
II.	A Southern Scout	5
III.	Rebuilding the South	16
IV.	A Young Pastor	26
V.	Editor *Baptist Record*	35
VI.	Laying Foundations in Mississippi	41
VII.	Beginnings of the Sunday School Board	46
VIII.	President of Mercer	52
IX.	Mission Secretary in Texas	62
X.	Kindling Fires of Evangelism	69
XI.	Christian Education	75
XII.	The Ministry of Healing	79
XIII.	Editor of *Baptist Standard*	83
XIV.	Democracy and Discussion	88
XV.	A Denominational Statesman	93
XVI.	A Teacher in a Theological Seminary	99
XVII.	Dr. Gambrell and the Apostle Paul	106
XVIII.	As a Citizen	116
XIX.	President of the Southern Baptist Convention	124
XX.	Defender of the Faith	131
XXI.	Camp Pastors and the World War	142
XXII.	Fellowship with European Baptists	151
XXIII.	The End of the Journey	164
XXIV.	Lover, Husband, and Father	167
XXV.	A Saint of God	175

CHAPTER I

BOYHOOD

James Bruton Gambrell was born in Anderson County, South Carolina, August 21, 1841. His ancestors were Huguenots who suffered in France in the days of Louis XIV and came to America, towards the close of the seventeenth century, by way of Holland and Ireland. They first settled in Virginia and Maryland. His great-grandfather emigrated from Virginia to South Carolina and married Barbary Bruton, a descendant of a French family who settled early in Virginia. Joel Bruton Gambrell and his wife Jane Elvira Williams, the parents of James Bruton, were both born in Anderson County, South Carolina. They confessed Christ at an early age. The records show that the mother was baptized into the fellowship of the Big Creek Church near Williamsburg, South Carolina, in 1832.

The two great-grandfathers of James Bruton were scouts during the Revolutionary War. Dr. Gambrell, in his Civil War reminiscences, related a story told of Revolutionary days by his grandfather, David Gambrell, concerning an experience of John Gambrell, the great-grandfather of J. B. Gambrell:

"The patriot, John Gambrell, was at home for a brief visit and the Tories and Red Coats learned of it. They raided the log cabin in the night, breaking in the door. Without a moment's notice they filled the room, my ancestor rolled out of the bed, and his wife rolled over and covered him with the feather bed they were sleeping on. The feathers flew in every direction as the British cut the bed to pieces with their swords. In the meantime their intended victim, a very powerful man—on all fours, went out

among their legs like a hog throwing them in piles as he went. There were so many of them they were in each other's way, which fact saved the life they came to take. Having gained the door he ran full speed. Two British Red Coats pursued him. One fired his pistol and turned back. The other chased his enemy through the open field, and as Marion's scout cleared the fence, the British soldier fired, then threw his pistol at the retreating patriot, who stopped, picked up the pistol and made good his escape. That pistol was in the possession of a Mr. Gambrell of South Carolina for about seventy years. At a great age this kinsman sent the pistol to my son."

When James Bruton was four years old his parents moved to that part of Tippah County, now known as Union County, in Northeast Mississippi. His father left Anderson County, South Carolina, because the land was played out. Years later, with scientific methods in farming, Anderson County became one of the banner cotton counties of the world.

The home surroundings of the growing lad were favorable to the development of a noble character. Each day on the plantation, his father, Joel Bruton Gambrell, read the Scriptures, and either he or an old Negro would lead in prayer. His father's home was a home for visiting preachers. The father was not affectionate, but he and "Jimmie" were comrades. There were twelve children in the home, seven of them boys. Only two of the twelve are now living: Mrs. Annie Gambrell Williams, Muskogee, Oklahoma; and Lewis Ball Gambrell, Drew, Mississippi. Of her mother, Mrs. Williams says: "She was the greatest woman I ever knew." The father missed only two Saturday church meetings at the old Pleasant Ridge Church in twenty-five years. However busy he might be on that day, all went to church. He built a large clapboard tent on the church grounds where he camped during the revivals and entertained many who attended the meetings.

James Bruton was very fond of dogs and was one of the best fox hunters in the country. During the last days of his fatal illness in 1921 while asleep he was heard urging the dogs in a fox chase. One day he attended the meeting of the associational mission board at the home of his Uncle George. With two dimes, the proceeds from the sale of two coon skins, the lad bought from the colporter a book, "Facts for Boys." From his story of the transforming influence of that book, we quote:

"I put that book under my jacket with my hand on it and ran home, touching the ground in high places. And I sat up with the book until I read it through and through and knew it all. It was a book made for boys. Great vistas were opened. I saw mountains and seas and ships and armies and great statesmen and scholars. It worked on me. It was books or dogs. Oh, my dogs, how I did love them! Trayler, Ranger, Watch, and all of them, but I could not know what a person ought to know and keep up with all these dogs. It was a square case, one or the other; and with a sense of suffocation I sent word to the Negroes and boys that the entire lot of dogs were at their disposal. They came with ropes and took them away. I had many a cry over it, but I held to that book and got many other books. My mother was delighted. That book was an epoch in my life. I did not love the dogs less, but the books more. To this day no man can beguile me into a fox chase. I could hear horns and dogs for weeks to come in my sleep and waking. I would not be able to down their voices for the sake of hearing the church choir on Sunday. No, I have quit dogs. I quit years ago, and have not gone back to them since."

From that time on there was an insatiate thirst for knowledge. He borrowed all the books he could find in the neighborhood and read them. He read many nights until midnight by the light of blazing pine knots in the fireplace. One of his friends those days was Squire Murphy who used

to tell him stories from Revolutionary history. He read Horry's "Life of General Francis Marion," the intrepid general who fought the British in the Carolinas. That book, no doubt, had something to do with the desire of the boy to be a scout some day like Marion. There was further kinship, too, with Marion, for Marion's grandfather was a Huguenot, or French Protestant, who left France rather than surrender his right to worship God according to his own conscience.

James Bruton's father bought the works of Alexander Carson in ten volumes and the lad read the set through. On his visit to Dublin, Ireland, in 1920, he met the grandchildren of Carson who were leaders among Irish Baptists. Concerning the influence of Carson on his life, Dr. Gambrell wrote on that occasion: "I owe more to Dr. Carson than to anyone else for the views I now hold."

At the age of fifteen he was converted in a protracted meeting. When he joined the church he was asked to give his experience. He said: "I haven't any great thing to tell; I am just a sinner saved by grace." He and his brother Ira, who was killed on a scouting expedition in the Civil War, covenanted together that they would form no hurtful habits, especially gambling, drinking whiskey, or using tobacco. He smoked an old dirty pipe once when he was a small boy and that was enough for him. Early he made the decision that he would never do anything that would bring sorrow to his mother, father, brothers, or sisters.

He said to his mother over and over, "I must have an education." He first attended school at Orizaba, three miles east of Blue Mountains, taught by a Presbyterian preacher. Then he went to Professor Leavell at Cherry Creek and was enrolled in this school when the war of the '60's began.

CHAPTER II

A SOUTHERN SCOUT

In his story of the War between the States, written half a century later, Dr. Gambrell referred to the background of that struggle. Concerning the justice and processes of Abolition, he wrote:

"There were thousands of men in the South who were Abolitionists. They would have changed the situation if it could have been done, or if they could have seen any way of doing it without imperiling the social order of the South. I am speaking from what I know by contact with the common people. I, myself, was an Abolitionist by instinct, not by birth. It came to me as an original intuition, that everybody ought to have an even chance in this world and I wanted everybody to have an even chance. I have never been able in my life to see how a king who holds an office, not by the will of the people, but by the accident of birth, could look an honest crowd in the face.

"When the war came on, I was a boy in school, but a reading boy. The complexities of the case were not thought out. After fifty years it has come to me as a settled conviction that manumission ought to have been gradual. The Negroes were in tutelage as minor children are. Dr. Mayo from the North once said in my hearing, 'The Negroes in the tutelage of slavery learned the language, the religion, and arts of the foremost people on earth.' To deny this in the light of all that has happened since the Negroes were brought to this country is to write one's self down stupid. Slavery on the whole had not degraded the Negroes, but elevated them."

When the call came for volunteers in the early days of the War between the States, James Bruton Gambrell en-

listed in the company organized by his teacher, Captain R. M. Leavell. He describes the parting with the folks at home:

"Next morning we were off. Everybody turned out to bid us goodbye. We shook hands with the Negroes and were hugged by Aunt Fannie, the 'black mammy' of the place, and were kissed as well. Then we told father goodbye, the younger brothers, the sisters, all with tears, but mother was not to be seen. As we passed out at the front, she was waiting. Putting one arm around each of her boys' necks, with a kiss, she said, 'My boys, I want to hear that you do your duty.' "

The Second Mississippi regiment, of which this company was a part, was sent to Virginia. One day when the armies were near each other, General A. P. Hill asked for some one to locate the enemy. Young Gambrell volunteered. Throughout the War he was one of the most daring scouts in the Confederate Army. His comrade, L. R. Burress, who afterwards became a consecrated preacher of the Gospel, wrote of him: "He was as brave as the bravest, was kindly disposed, forming his purposes in right and courage." A faithful Negro, Jack, was his bodyguard throughout the War. At the time of Dr. Gambrell's death Jack was still living in his little home in Tennessee.

Shortly after reaching the East he was taken exceedingly ill at Harper's Ferry, having entered the army in impaired health, caused by an attack of pleurisy. He fell an easy victim to the rigors of the camp. "The surgeon said I must get out of the camp immediately," wrote Dr. Gambrell, "or I would not live three days. My brother went out to find a place. He found two. One was a great hall, where there were many sick and some dying all the time. The other was in a Dutch home.

"Through reading the Knickerbocker stories and through confounding the Dutch with the Hessians of the Revolutionary War, I had a violent, boyish prejudice

against the Dutch. The so-called hospital was impossible. A clean bed in a quiet room, even in a Dutch home, was attractive, as compared to the hospital. I went to the Dutch home. There was an old Dutch mother and her daughter, somewhat older than myself. There was a son in the family not at home, a Union man, refugeeing over on the Maryland side. My reception could not have been kinder, if I had been a son of the family. The old mother, Dutch to the limit, could speak no English. The daughter, who had been educated in this country and in the best schools in Holland, spoke English well with the softening Dutch accent. I was soon in a good bed. The young lady took matters in charge, dismissed the soldiers who had come to take care of me, explaining that I was too sick for company, told my brother he could occupy the room with me at night, but that she herself would have charge of the case along with the doctor. I was in this home the best part of a month. They were well off. The young lady took complete control and no sister could have been more considerate. She was remarkably well educated. When I began to convalesce, she read to me, told me about Holland, its great history, its schools. I became from that day deeply interested in the Dutch and have always been for them anywhere on the face of the earth."

The young scout was in the hottest part of the charge at Gettysburg, a member of Pickett's division, and as leader of a scout patrol fired the first shot of the battle. "As my party was ascending a gently sloping hill, there drifted over the crest of the hill something like an even number of Federals, deployed in like fashion and evidently engaged in the same kind of business we were in. Each was feeling out for the lines of the other. We were more than a mile in advance of our army. When the Federal line came within eighty or a hundred yards, I fired my pistol as a signal for my men to open fire."

General Pickett's wife, before her marriage, was Miss

LIBRARY
K. C. K.
BAPTIST SEMINARY

LaSalle Corbell, a cousin of the young lady who, before the War ended, was to marry J. B. Gambrell. In the "Soldier of the South," a collection of war letters to his wife, General Pickett described the tragedy of the Gettysburg charge: "I can feel the thrill of their joyous voices as they called out along the line, 'We'll follow you, Marse George, we'll follow you. We'll follow you.' Oh, how faithfully they kept that word—following on . . . but no support came."

Concerning the charge at Gettysburg, Dr. Gambrell expressed this opinion: "I do not know how others felt, but it seemed to me a physical impossibility to take the Federal position. To reach it, we must traverse open fields under the shot and shell of unnumbered Federal guns. When we did reach it, the Federals were strongly protected in their position. I did not believe that any of us had one chance in ten to come out of the fight. In all the history of war, there is not recorded a more daring, a more desperate, a more doggedly courageous attempt than the charge of these two divisions on the impregnable position of the Federal army under that storm of shot and shell. Brave soldiers can do almost anything, if they can strike the enemy at close quarters before their ranks are decimated. The bridge at Lodi could be taken by a dash. History records many dashing exploits in the Napoleonic Wars, where the French, with that *franca furia* which terrorized all Europe, fell like waves of fire on the enemy. But this was a different case. There could be no surprise. The Federals knew the situation thoroughly. The seasoned veterans of Lee's army were to strike the equally seasoned veterans of the Federal army, and Americans all of us. There were no woods to protect us in the long march across the death valley, but not one man facing it hesitated. Valor here was carried to its loftiest heights.

"Among the men who fell at Gettysburg was John Leavell, a schoolmate. The dreadful charge had been made,

and the field was swept by the men in gray. I heard a faint voice call my name. Hurriedly I dismounted. It was John. He pulled his blouse open and showed me the deadly wound and said in a voice but little more than a whisper: 'I am going, Jim. Tell them at home about it. Go on.' ''

In the years that followed, J. B. Gambrell drew on his war experiences to illustrate struggles in Christian service. For instance, describing the battle of Sharpsburg or Antietam, he wrote about a fellow-soldier, Guide Browning: ''One sentence that Guide Browning uttered there sank deep in my heart and had a profound emphasis next day. He said: 'Jim, we are going to have an awful fight tomorrow and I wouldn't mind it if all our fellows would do their duty.' '' The application of this story is obvious.

After the battles of Gettysburg and Falling Waters, the young scout was summoned to Richmond, the capital of the Confederacy, where he was commissioned by President Davis and the Secretary of War, with the rank of captain, to go West, raise a company of men and do scout duty in the Memphis territory, especially along the Mississippi River. He preferred to remain in Virginia, but as a good soldier he must go where his commander sent him.

There were reasons why he did not desire to leave Virginia. He had fallen very much in love with a young lady at Beartown, near Chuckatuck, in the Suffolk section. He described their first meeting while he was on a scouting expedition:

''As we came up from the landing I saw a beautiful face, framed in by the parted lace curtains, and hands clapping with joy at the sight of Confederates—the first seen in many months. That face smiled on me, and lighted my pathway forty-seven years, and those hands lifted with mine at life's burdens till God gave His beloved sleep. It was Mary T. Corbell, afterward Mrs. J. B. Gambrell, known over the whole land as the brave, cultured and tireless mission worker and friend to humanity . . . I found my

new acquaintance remarkably well read and withal strongly educated. This made a tie between us and on a good many occasions, when it could be arranged, I spent hours in her home discussing books and the war. As her character unfolded more and more she became to me an ideal young lady."

Among the men recruited in the company which he raised in the West, was Mr. John M. Allen, afterward Congressman from Mississippi. Mr. W. J. Bryan once told Dr. Gambrell that Congressman Allen was the most humorous man he ever met. The company was made up largely of boys.

After a few months' service in the West, Captain Gambrell found it necessary to go to Richmond and have some more matters settled definitely with the War Department. He visited his comrades in the Army of Northern Virginia, then went on to see Miss Corbell.

"My going was unexpected, but I wrote to Miss Corbell on the way that I would come down to see her, and that I hoped it would suit her for us to be married and for her to return to Mississippi with me where we could be closer together for the rest of the way. I also wrote her mother. I received a letter from the elect lady, directed to General Heth's headquarters, in which she said that if the matter of prime interest to both of us was left to her, she would be willing for the marriage to take place, but her mother would decide it. Her letter was encouraging. She believed her mother would be unselfish. I had already gained her mother's consent to the engagement. The engagement was well known among the kin people. I did not know what Mrs. Corbell's decision would be as to the marriage before the war closed.

"The next morning, I went directly to Beartown, the home of Mrs. Sarah Corbell to see what her decision would be in the matter pending. Was I greatly in doubt? No. Everything had gone on so smoothly and well that I had

an affirming feeling that everything would proceed satisfactorily. Of course, I must have a talk with the 'little soldier lady' first, and that was encouraging, though I was to get the final word from her mother. The whole affair would have to be hastened. There could be nothing like a wedding. The marriage would have to be exceedingly quiet. She could not make such preparation as brides would usually wish to make. She would have no time to prepare a special wardrobe. As we were discussing that point, I reminded her that the first time I ever saw her, she was dressed in a checked, home-spun dress, and that she looked quite well enough for me in that. A checked, home-spun dress, properly fitted and made and trimmed was the pride of any Southern girl at that period. It was worn as a kind of a declaration of independence of Northern looms and factories. In the conversation, I found no difficulty in making it plain that I would be easily pleased in the arrangements. What I wanted was the marriage and the privilege of taking her to my father's house in Mississippi.

"The times were heroic. It is quite impossible for people of this period to understand how thorough and deep and straight-forward the currents of life ran at that time. Not only the deeper promptings of her own heart, but the heroism of it was an inducement to the marriage.

"After we had talked everything through to our own satisfaction, I asked her to say to her mother, in another room, that I would like to see her. She came and we had our talk. I have often wondered if there was ever such talking as went on in that old colonial home that day. The mother was to make a tremendous sacrifice, but she had a spirit of sacrifice, and said that while it would be a real bereavement to her, she believed it would contribute to the happiness of her daughter and that reconciled her. But there was a revelation of her mother-heart that I had never dreamed of as a possibility. The times were tumultuous. There were large chances that I would not

live through the war, but Cupid had his way. As for both of us, we had not a shadow of a doubt, as to the desirableness of the marriage if I lived not a month.

"What preparations could be made must be made very quietly and very hurriedly. The time set was the night of the twelfth of January and we were to leave some time during the night, so as to be safe over the Black Water early in the morning. Mr. Ely undertook to secure the license and the preacher. He went into Suffolk and quietly saw the clerk and got the license. He got Mr. Owen, his Baptist pastor. A few relatives and close friends gathered at Beartown, and at 1:00 o'clock at night, January 13, 1864, the marriage ceremony was performed; due caution being taken all the time to make certain that we were not surprised by the Federals. A sumptuous meal followed the marriage and at three o'clock we were in a carriage with Miss Maggie Tynes, my wife's cousin, on our way to Ivor. My wife's uncle, Mr. David Corbell, was to meet us at Ivor. A large lunch basket filled as a Virginia housewife can fill it was prepared to help us on our way.

"This is the simple account of a scout marriage in the Federal lines. It was unspeakably the most important event in my life, for it joined with my life, the refinement and culture, and high purpose of a woman of extraordinary powers. She quickened every faculty of my being as her rich nature unfolded itself to me as the years went by."

His wife, who was one of the most cultured women in Virginia, had been urged to receive the attentions of more distinguished officers of higher rank. To Mrs. Pickett she said: "I know a diamond in the rough when I see it. I mean to polish it." To another she said: "I do not care to marry an officer. I mean to marry a man."

The bridal trip to Mississippi was made under unusual difficulties. Going down through North Carolina and South Carolina, they went to Augusta, thence to West Point,

Montgomery, Meridian, and home in North Mississippi. From West Point to Montgomery they traveled in a freight car assigned to a company of soldiers. "That was a good deal better than staying indefinitely at West Point. So the whole thing was arranged and some time during the night the car pulled out with all of us aboard. It was a merry company of gentlemanly soldiers. They had in the company a quartette of marvelous voices. They sang much of the time. When they struck up a hymn or anthem the bride joined in with them to their great delight. Withal they were religious, Captain Wallace himself being a devout Christian. The bride sang many songs with them. Sometimes it was a duet; sometimes a quartette; sometimes the whole company would join in."

The last twenty miles, before they reached his father's house, they drove two mules hitched to a wagon. Of this bridal trip he said: "We got as much in the way of real pleasure—and I think a great deal more—as the bridal parties who tour Europe."

While the young wife remained with his father's family, Captain Gambrell continued his services with the company of scouts. Once, near Memphis, he was wounded in the knee and was disabled several weeks. He was soon out again. Prisoners whom he captured were taken, many of them, to his father's house for the father to take on to the army.

A few months passed and while he and his men were near Memphis they began to hear that Lee had surrendered. There were no telephones in those days and few telegraph circuits. Then word came that Johnson had surrendered. They decided to disband and scatter to their homes and await developments.

Shortly after Captain Gambrell reached home, he and his wife heard a noise one night about midnight. They began to investigate and when they opened the door, a group of Federals put their pistols at his throat and com-

manded him to surrender. He realized that somebody had to keep cool, so for about two hours he tried to entertain them and allay their anger.

"About this time the 'little soldier lady' came out smiling and joined in with me. I took the lead in telling war stories, told some rousing good ones on the Confederates and my wife chimed in. I told bantering anecdotes and they began to come back at me with their anecdotes and with repartee and smiles. They relaxed their stern faces. They broke out in uproarious laughter at my stories. It was working beautifully. Men will never do anything murderous while they laugh. If we could put them all in a good humor the situation would be immensely improved. My wife went among them and asked if they had mothers and sisters and got up a human interest. Things were going our way. All this time, I was standing in my night clothes, but telling the best anecdotes I could remember, carrying on a perfect round-table of jokes. It was joking under difficulties, but it had to be done. Finally everyone of the Federals except the captain and a sergeant laughed on my side every round we took. All the iron got out of their tones. I judge this went on two hours. Then I said, 'Captain, I am a soldier and I know how it is. You have had a hard march. You and your horses are tired. I don't know how long you may want me in Memphis, and I have a little personal preparation to make. Suppose you let me go back into the room and make preparations for the journey while you rest. Before leaving in the morning, we will have breakfast and feed the horses.' He agreed to it. Two guards were put at the door, two at the window on the side of the room, one in the rear, where there was no window, but to watch the road. Then they lay down and went to sleep." Then he went back into his room. After some planning, he discovered some loose planks under the bed. He lifted them, crawled under the house and escaped. The next morning when the Federal captain

knocked at the door and asked that Captain Gambrell come out, Mrs. Gambrell threw the door wide open and with a merry laugh, said: "He's gone."

Of that occasion, Dr. Gambrell wrote: "It is impossible to imagine a finer courage than the 'little soldier lady' displayed as she met the extreme exigencies of that hour, without a tremor, without hesitation, rising instantly to the demands of the occasion, seconding every suggestion, and carrying the program through to a finish with as dauntless a spirit as any man in Pickett's charge at Gettysburg displayed. That ended the war for us."

CHAPTER III

REBUILDING THE SOUTH

Following the close of the War came a "waiting period," described by Dr. Gambrell, "During this uncertain, waiting period the old plantation life of the South broke up. The Negroes were free and, what was far more, the white people were free. Vividly do I recall the attitude and voice and words of my mother, as the fact of emancipation stared us all in the face. With folded hands and a quiet, serene expression on her face she said: "Thank God I am free at last." No Negro on the place had worked harder than she. For a lifetime, she had planned for them, overlooked them, trained them, watched over their sick, and carried the burden of their souls on her soul. Now the responsibility was taken from her shoulders, and she was glad. But it was not all over, for those, who chose to seek other homes, must not go off without something. Things were divided and every where Negroes began their new life, as the whites did. The times were tumultuous and adjustments were difficult.

"It is character that counts, in stressful times. Men of large wealth, before the war, took to the plow, to clearing ground, building houses, making furniture, anything, everything, they had to have; and the women plied, with their own hands, all the domestic arts they had taught the Negroes, which made of them the finest house-servants in the world; for let it be remembered, that there was no living like the living in Southern homes, before the sixties.

"The spirit of Southern chivalry had not been broken, but only aroused to its highest endeavor. There is no finer chivalry than that displayed in lowly deeds for native land, and the ones we love.

"There was just one salve for the wounds of the war and for the aggravation of that waiting period and that was the joy of being with loved ones and the sense of support that the women gave to the men. If there was a woman in my circle who complained through it all, I cannot recall it. The optimism of the women was a great deal more than the optimism of the men at that time."

Because of greatly unsettled conditions and the lack of government immediately after the close of the War, Captain Gambrell decided to take his wife back to Virginia. The roads were all broken up and it was necessary to make the trip by Nashville, Louisville, Columbus, and Baltimore. All along the way the Federal officers were very kind to him and his wife.

He relates an incident at Columbus, Ohio, where they were compelled to wait several hours:

"At Columbus, Ohio, we put up at a hotel where everything was the best we had seen for years. In the parlor where we were waiting was a young woman in black with her mother. My wife went to the piano and played. After a while, the mother said:

" 'Can you sing? Sing some religious pieces.' My wife began to play and sing 'Come Ye Disconsolate.' The two women were at her back directly and when it was over the young woman in black thanked her and said:

" 'My husband was killed right at the close of the war.' The two women began to talk, my wife of her losses and the losses of the South. By and by, the Northern woman threw her arms around the Southern woman and said:

" 'Oh, but you have your husband and I have not mine.' Human nature is deeper than war and millions of times better. They clung to each other and wept. There were no dry eyes in the room."

From Baltimore they went down Chesapeake Bay then up the Nancemond River to Holliday's Point. "We landed

at Holliday's Point and gave a farmer fifty cents to take us with the trunks to Beartown, the old and revered home. It was a joyful meeting, all unexpected. It had been weeks since any mail had passed from the West to the East and nothing was known of our whereabouts or whether I had really outlived the War.

"Everything in the place turned out to greet us, of course, the mother first, and then Miss Sallie Thompson, who in the family many years and was really a member of the family, and the brother, Mr. John D. Corbell, and then all the old family Negroes came. My return was not so important to them as was 'little Missus.'

"Among the most joyous of all the company was the little soldier lady's dog, 'General Morgan,' a scotch terrier. As soon as he recognized her, he leaped in the air, yelped, fell down, rolled over and seemed as if he could scarcely live for joy.

"General Morgan and myself had had a difficulty in the past. His mistress had taught him tricks and among them to shake hands. All her friends were his friends, and he allowed no one to go before him in cordiality toward her friends. The mistress and myself were talking one day and deeply interested. 'General Morgan' came in. I did not observe that he was present. Standing on his hind feet, he kept shaking me with his fore-feet, reminding me he was there holding out one of his paws to shake hands. I was simply conscious of some interruption, and I put my hand back and knocked him over. It was all off with 'General Morgan' and myself. From that day, he would never give me a kind look and now, after many months absence, 'General Morgan' had his old grudge. I could not make up with him. Literally, it was all over with us. 'General Morgan' was a fine type of some soldiers who have not been able to get over the war after fifty years, and I have known a good many church members that belonged to the 'General Morgan' family of dogs. During

all the months that I was with him every day, I never got a smile from him. He was just as devoted to his mistress as ever, but between us there was no fellowship. Alas! 'General Morgan' died in that unforgiving mood."

One of the most trying experiences in the lives of the soldiers was to make a start after the War with practically nothing to start with. "Personally I had very little trouble at that point. There were so many things I could do, I always felt I could make a living. The perplexing question was where to settle down to do it.

"At one time, I thought of going to South America where General Hawthorne went and later I began the gathering of a colony to settle in Southern California, about where Los Angeles is now. It hardly seemed possible to live under the aggravations of the situation without being constantly involved in difficulties. There never was a time from the day I became engaged to be married, and before that, on through all that period, we lived together that I did not love my wife better than everything else in the world. She had been tenderly raised. We now had a child. Where could we settle down and make a living, live worthily and not be constantly embroiled in such a situation as surrounded us in Virginia. The perplexities were immeasurably greater than they were during the War. Then brave men could fight. Now brave men were restrained and must live under perpetual indignities. I shall never be thankful enough that I was married and that love, and wife and child held me back from a course that would have changed the current of my life."

During his stay in Virginia, waiting for the atmosphere to clear, Captain Gambrell was closely associated with General Pickett who had married Mrs. Gambrell's cousin. He was a trained soldier and had made a good record in the Mexican War.

"It will never be possible for people of the succeeding generation," wrote Dr. Gambrell, "to fully appreciate the

struggle the South went through after the close of hostilities on the field. That we may begin in some measure to appreciate conditions, let it be remembered that the Confederates fought to a finish. Nothing was ever said truer than that 'General Lee fought his army out.' His consummate generalship was displayed in his masterful handling of a handful of men, poorly equipped, against overwhelming numbers . . .

"One of the most marvelous features of the long struggle was the heroism of Southern women. The Southern women put themselves into the struggle, endured every sort of discomfort and managed the plantations, from which food supplies for the Confederate army were gathered during the four years of active war. No women in any part of the world or in any age showed more heroism or more capacity.

"It would not be right to pass on without a due need of praise for the loyalty of Southern Negroes. It is not to be wondered that many of them, where they were in immediate contact with the Federal army, were induced to leave their masters. The marvel is that so great a body of them were faithful to their homes, and to their 'white folks.' It is impossible to conceive a greater loyalty than my body-servant, Jack, displayed."

The record of the War between the States is not complete without a description of the dark days of Reconstruction. The sufferings of that period were poignant in various sections of the South. Unscrupulous men in power gave the right of suffrage to Negroes who were not prepared for the responsibilities of citizenship. Negroes never had a better friend than Dr. Gambrell, but he did not believe that they were qualified to govern immediately after emancipation. To quote him: "The unblushing scheme was to build a civilization in the South on the suffrage of Negroes, ignorant through untold generations and wholly unfit to govern . . . Any sort of a complaint

lodged by a Negro against a white person was accepted at once as true, and the sentence commonly was a fine, sometimes imprisonment."

Dr. Gambrell related an experience, typical of many others, which he had with a farm hand, named John, who had the idea that "there was no dividing line between thine and mine." One Sunday morning John came to their home, forced the door open and took a gun to go shooting. Captain Gambrell saw him from an upper window, went after him, knocked him down, took the gun, then thrashed him. John went off the next day to report the matter to the commander of the post at Suffolk. Captain Gambrell saddled his horse and went to Suffolk to have it out with the commander. Let him describe what took place:

"As I came in front of his office, which was in a little store building by the side of the street, I saw John come out. I said to John:

" 'Well, you have reported me?'

" 'Yes.'

" 'Well, hitch my horse and come back and we will see about it.'

"He hitched the horse. When I stepped in, happily I found the major alone. He had the front end of the little store picketed off and the rear part of it was his private place. People coming to see him on business stood on one side of the pickets and he sat on the other side. There was a gate that opened into the back part of it. I took in the whole situation at a glance. His pistol lay on the table. With a nod, I reached over, unlatched the gate, took a chair, sat down by the table, so that my hand would just naturally fall on the pistol. Then I took up the matter with him. I introduced myself and said:

" 'I suppose this boy has reported me?'

" 'Yes,' he said, 'he tells a very hard story on you.'

"Meantime, I began to play with the pistol, picked it up and put it down, cocked it and put down the hammer,

all the time keeping my eye on the major. He saw as well as I did that my position was not accidental, though not a word was said about it. He kept at a nice distance until John came in. I told John to commence and tell his story. He told it about right except that he did not tell about breaking into the house and taking the gun. I then said:

"'John has told a very straight story only he left out part of it.' As I started to tell it, John interrupted me, whereupon I told him not to interrupt me any more. As I proceeded, he interrupted me again. I told him if he did that again I would give him a thrashing right there. Then the major spun around, keeping all the time away from me, however, and I was all the time playing with the pistol, thoughtlessly, of course. He declared finally with great emphasis that he would teach me and other rebels that we could not whip Negroes just because they were black. Whereupon, I informed him that I did not whip John because he was black, but because he needed it, and I then went farther and said:

"'I had a great deal rather whip you than to whip John, and I will do it now, if it is necessary!' Our eyes met and his went to the floor. I knew he was whipped then.

"His first sentence was a jail sentence. He would have to send me to jail. I told him he was altogether mistaken, that he did not have to do any such thing and that I was not going. In the meantime, I was turning that pistol about, cocking it and letting the hammer down. At this point the conversation took another turn. I said:

"'Major, I don't have to live in this country. I don't own anything in this country and I can leave it and really I don't have to live anywhere and that is not all. You don't have to live anywhere, but what you have to do is to treat the people in this country right. I purposely came here today to tell you that. Now, if you want to do well, you must change your course entirely. You have been

putting people in jail here for nothing. I am not going to jail.' He then said that he would fine me a hundred dollars. I suggested that he make it a thousand, that the figures would be larger and command more respect and what he would get would be the same. I did not forget that pistol at any time. He brought it down to fifty and I laughed at him. Finally he turned to John and said:

"'John, did he hurt you much?'

"'Yes, he hurt me right smart.'

"'Well, John he treated you exactly right. Anybody who will go into another person's house and take his property without permission ought to be whipped and you got off mighty light.' He wrote across John's contract with me an order for John to go back and work his time out. John did not do it, but reported all through the country what had happened and right around where I lived we had no more trouble with this pestiferous satrap. We had no more trouble with the Negroes either as long as I stayed there."

We quote further his observations on the necessity for an intelligent ballot:

"Now, the accepted doctrine is that fitness for the ballot should precede its use. This doctrine is not yet evenly applied, but it is securely lodged in the American mind.

"To lodge the powers of government in the hands of intelligence, saved Saxon civilization in the South, and saved the Negroes from the destructive workings of their own ignorance. It was in every sense a benign and Christian thing to do.

"In the Constitutional Convention, in Mississippi, which opened the way to peace and prosperity, almost the noblest speech made was delivered by a black man, a Baptist preacher, named Isaiah Montgomery. It rang with sincerity. It was straightforward and statesmanlike. In noble sentences, he plead for an unequivocal provision that would put the ballot in the hands of intelligence, saying in the

meantime that he knew it would disfranchise his race with comparatively few exceptions. He should have a monument on the capitol grounds in Mississippi. The Negroes have come to see that their interests lie in education and thrift. And all sensible Americans see it now."

"It is to the everlasting honor of the Southern people," wrote Dr. Gambrell "that they began their rehabilitation at the right point. They began with churches. My country church-house in Mississippi was destroyed. While the people were in utter poverty, they rebuilt the meeting houses. They began where all real civilization must begin, with Christianity. And this was common. Great revivals swept over the country and softened the asperity of men's hearts. It was in such an atmosphere as this that I, myself, changed my whole thought and feeling on the subject of the war and especially toward men who had acted unworthily immediately after the war. The advantages of these great revivals can never be overstated. As a rule, Southern soldiers were religious. They came out of religious homes and the religious spirit controlled.

"Along with the revival of religious interest throughout the country was a revival of educational zeal. All of the Southern colleges were practically dismantled. The people were poor, but with a heroism that knew no limit, they rehabilitated their colleges with their churches. The word, rehabilitated, is used here in preference to reconstructed. Reconstruction was political, and proceeded from sources beyond the control of the South. What the South really did was to rehabilitate, make the country inhabitable. The ex-Confederates made a place for people to live in and to practice the virtues of civilization.

"Many years ago, I was in a great meeting in Tremont, Temple, Boston. Dr. John A. Broadus, one of the most eminent scholars of the South, was discussing before a great audience of Northern people, the point I am now on; the rehabilitation of Southern colleges by Southern people,

under the most trying circumstances that people have lived under in modern times. He spoke of the poverty of the people and the uncertainties of the future, but he said there were two things the Southern heart clave to in the ashes of desolation. The two things were churches and schools. Then in a great burst of eloquence he said, 'Write it down to the everlasting praise of Southern people, that while ragged and impoverished, out of their poverty they rebuilt their churches and their schools.' Not one college, he said, in the South was permitted to die. The whole great audience broke into applause.

"There never can be any suppression of a people who put Christianity and education first, and it ought to be said that in the midst of all of these conflicts and uncertainties, when the Negroes were being used to oppress the white people of the South everywhere, the white people helped the Negroes build churches and white preachers preached to their churches. I shall never cease to be thankful that my own first pastorate was a Negro church, and I shall bear record always to their warm heartiness in religion and their readiness to do a large part for the cause, their simple hearts loved."

CHAPTER IV

A YOUNG PASTOR

The first impression Captain Gambrell had to preach came to him while he was living in Virginia after the War. He heard a man preach on, "Not as the offense so the free gift." Dr. Gambrell described his own reaction to the sermon: "He made an awful mess of the whole thing, belittling the subject in a way that stirred me to the depths. I knew that the preacher was not keeping track with the Scriptures. There came to me then a desire and an impulse to get up and tell the people what the text really did mean. In short, to preach, and I never got away from that impression."

Returning to Mississippi the latter part of 1866 he found an angry condition everywhere. He was full of grudges himself, in a thoroughly bad temper and was determined to straighten out some things. Shortly after his return he attended the Chickasaw Association which met at Cherry Creek. The whole country had been swept by a revival. "There was nobody who felt like I did," he wrote. "There was nobody cherishing any grudges, and I became extremely lonesome. Things got worse with me Friday and Saturday and by Sunday the situation was unbearable. I left the place where I was stopping and went very early to the church, before anybody else got there. I went down into a blackjack thicket, hitched old Caesar, my war horse, and went off in the woods by myself. It didn't appear to me then that I ever would get on speaking terms with the Yankees, but as I lay there, going over the troubles, there came another view. I thought of how I had been spared; how much need I had of forgiveness myself, and while I was meditating that way the clouds broke and the sunshine

came. In that hour there was no trouble at all to forgive; there was no trouble to love everybody. It was a great hour and it came to me clear as a Voice from the skies what I ought to do and I gave myself up to service." The next week he saw the man whom he had warned to be ready for a settlement, made friends with him and a little later saw other men against whom he had grudges and shook hands with them and put all grudges behind. "We settled in the finest way in the world. And from that day to this I have not had much trouble with grouches or about forgiving people. I have seen things from that mountain-top experience and people look better. Out of this experience has come to me that deep and abiding conviction that grudges and difficulties and spites are to be settled with God first, and then with men; and when I see a man cultivating grouches, constantly going over them, I remember my former experience and the best thing I could wish any such man in the world would be that he might 'come through,' as the Negroes would say, just as I did that good Sunday morning a long time ago. There was no difficulty about the call to preach after the other difficulties had all gotten out of the way."

From that time on Dr. Gambrell never cherished any grudges. Years later, in 1891, he delivered an address at Martha's Vineyard in Massachusetts, in which he illustrated the relations of North and South to each other by the story of a husband and wife who had become alienated, the one from the other:

"By and by they parted, and then after a while mutual friends induced them to meet and peaceably divide their belongings. They were both unhappy. The wife said, 'John let me have your coat; it needs a few stitches, and when you go away there will be no one to take them for you.' They came to the money and John said, 'Sarah, you take it all; I am strong and can earn more, and you are not strong and may need it.' Thus they went on,

each trying to be considerate of the other, till John looked and saw the big tears in Sarah's eyes, and he said, 'Sarah, I have been to blame in our troubles. I was not careful of you as I should have been.' Sarah said, 'No, John, I was to blame. I was pettish and expected too much of you when you were tired.' John's heart swelled with a great tide of the old love and he said, 'Sarah could you ever love me again?' 'Why, John, I love you just like I used to when we were young.' They were in each other's arms and the home was rehabilitated.

"Your mothers mourn their sons buried in blue and Southern mothers mourn their sons buried in gray. We have a common sorrow. But shall we not reach out hands to each other in a pledge of a new era of mutual helpfulness?"

In December, 1866, he was licensed to preach by the Pleasant Ridge Church where he had been converted. Two months later he and his wife were granted letters to join Cherry Creek Baptist Church and they taught school at Wallerville.

He was ordained by the Cherry Creek Church in November, 1867. Cherry Creek Church had fifty or sixty Negroes holding membership in the church, but when, for the sake of efficiency, they organized a separate church, J. B. Gambrell and D. I. Smyth preached to them.

This reminds us of a clear and convincing discussion of the ministry of Jesus to all men, regardless of racial or social distinction, written many years later by Dr. Gambrell.

"Jesus Christ was the finest gentleman the world ever saw. He was also the greatest of the race. He set up a new standard of greatness—service to mankind. He showed His greatness by an utter disregard of the fictitious, circumstantial differences among people. He ignored the differences between rich and poor, learned and unlearned, Jews and Gentiles. Race distinction counted nothing with Him.

He refused the Pharisees' standard of respectability. He cared nothing for the scorn of the proud, nor for the prudery of the fastidious. He mixed and mingled with all classes, with Pharisees, publicans and sinners. He scandalized the exquisites of His own race by walking right across their prejudices and doing good to those who needed the help of His divine touch.

"He received water from the hand of the sinning, bedrabbled, half-heathen Samaritan woman at the well. He talked with her face to face, tactfully, lovingly, bringing her to know Himself, Whom to know was life eternal. He surprised His prudish disciples. Jesus gave no heed to Mrs. Grundy or any of her kin. What He wanted His disciples to do He did. He left His tracks along all the ways of human need and gave commandment that His disciples should walk in them.

"He was specially tender toward the poor and downtrodden, and the common people, the people having no distinction. The unclassified multitudes of sinning souls knew instinctively that they had in Jesus a friend indeed. They thronged around Him. They heard Him gladly and He blessed and saved them. All I have said and much more that is true proves that Jesus was the Savior of all men. He did not come to races, tribes, classes of any sort; He came to save the lost of all nations, tribes, classes and conditions. Therefore, all His teachings are for all the people. He tasted death for every creature. He gave command that the Gospel should be preached to all people. The offers of salvation are to all people. All believers, irrespective of earthly distinctions are to be baptized. They are to form churches under laws which recognize no racial or class distinction. Every law of the Kingdom is for all the subjects of the Kingdom on even terms. Jesus is the world's greatest leveler, but He levels up, never down.

"All this is said to say more. There is an innate disposition in depraved humanity to set up fictitious standards

and establish human barriers in every form of society, and this includes churches.

"A cultured woman, and rich, moved into a new, elegant home, in a city. She was waited on by a bevy of fashionables and invited to join their church, and so, at once, get into good society. Her reply was: 'I am and have long been very anxious to be in good society and I have already found it in the little Baptist church where I have placed my membership.' 'Why, who there belongs to good society?' was the query. 'Well, there is Mr.————, the butcher. I am sure he belongs to the society of heaven. He has the speech of the Kingdom. And as I heard the members talk at the prayer meeting, I felt that they associate with Jesus and I want no better society.' It was enough. How much the cause is hindered by the foolish and sinful pride and prejudice against classes in modern churches only God knows; but it is making growth impossible in many places. How hard it is for us to keep worldly pride and worldly wisdom from supplanting the simple laws of the Kingdom of Grace in our churches. There are churches which would not like to receive Mexicans into their fold. Thank Heaven, such great churches as the First Baptist Churches in Dallas and Waco receive them and any others coming with an experience of grace.

"Where there are common sense reasons grounded in expediency, and not in any way contravening the teaching of Jesus, it is permissible for people to form churches to suit themselves. But a class church, built on racial or class prejudices, is an abomination. It misrepresents Jesus, and will wither by the poison it takes into its life. Perhaps my feelings are stronger than they would be if I had not been raised in a church with Negroes in it, and had not been pastor of a Negro church in early life. But this is certain; Jesus knew no race or class distinctions in His life and ministry. When the division came in the church at Cherry Creek, Miss., of which I was a member, it came

for efficiency. The Negroes took their letters to form a church and the white brethren helped them. One Negro brother rose and asked if he was compelled to leave the church he had been baptized in. I will never forget his deep emotion and how all our hearts were stirred. He was told that church membership is voluntary and he could stay. He died in that church.

"This is a matter of vital concern. The race or class feeling will spoil our religion; it will ruin our churches. Would Jesus live in a church that would turn one of His humblest disciples out doors because of race or class? It would be monstrous. Every church should seek the lost of all sorts all around. Jesus did."

He was pastor of Pleasant Ridge and other country churches, and kept studying with the help of his wife. During this time he and General Mark P. Lowrey took counsel together concerning the building of a school. The result was the founding by General Lowrey of Blue Mountain College, at that time forty miles from the railroad at the country home of General Lowrey.

Dr. N. A. Moore of Jonesboro College, who grew up in Mississippi, relates the following story which he heard Dr. Gambrell tell of those days when he was a student pastor:

"While Dr. Gambrell was a student in the University of Mississippi at Oxford, he was pastor of Midway Baptist church some eighteen miles in the country. It was in a section of the country where the making of moonshine whiskey was a considerable industry, and his congregations were not always orderly, especially the part made up of the young men. They had a habit of gathering near the church and marching in soldier fashion after the services began, and leaving the same way before the close. It irritated some of the deacons and they advised the pastor that he adopt drastic measures to break up the practice, even prosecution if necessary.

"On his next appointment when the boys began to file in late, he paused in impressive silence until all were in and seated, then spoke in this fashion: 'Some of the brethren are disturbed on account of the conduct of the young men's coming into the services late and leaving before the close. They have advised that I take harsh measures if necessary to end it. I have thought and prayed over it for the past month, and have decided that I cannot do it. I myself was reared in the country, and had only one pair of shoes a year until I was twenty-one. In the summer I used them only for church wear on Sunday. I know from experience how hot a fellow's feet can get on Sunday, who is accustomed to go without shoes through the week. If the young men will only return to the house after they have gone out and cooled their feet, it will be satisfactory with me for I certainly sympathize with them.'

"His comments caused the laugh to go round that at first embarrassed and angered the young men, but soon they saw the humor of it and joined in. After that the pastor had no more trouble with them.

"Many years afterwards when he was Secretary of Missions in Texas, he was on the streets of Hillsboro one day when an old white-whiskered man stopped him, scrutinized him closely and said, 'Did you ever preach at old Midway Church out from Oxford, Mississippi?'

" 'I did when I was a young man,' Dr. Gambrell replied.'

" 'Well, well, you don't recognize me but I am one of your hot-foot boys,' the old fellow said with laughter."

In 1870 Dr. Gambrell became pastor of the West Point Church for full time. He began the practice of writing daily. "I never loved to write," he said, "but forced myself to do it for the sake of improvement." He wrote regularly for the *Tennessee Baptist* which was published by Dr. J. R. Graves. For years that paper had a Mississippi

department. Some two years later he accepted the call of the Oxford Church where the state university was and is located. He enrolled as a student in the university. The minutes of that association show that for the year 1873 there were 36 members of the Oxford Church, with only once a month preaching. The next year the church reported 68 members and full time preaching. The five years which he spent at Oxford were counted by him as very profitable years.

In one of his articles he described the Oxford Church when he went there as pastor. The church had gone down for many years and the three or four brethren in the membership had held a conference to determine whether it would not be best to dissolve the church. In the church was a bed-ridden sister who prayed continually that God would send a pastor. At first the church had no organ, but after a while an organ was secured and the pastor's wife was organist. A country church, eight or nine miles out called him for one-fourth time. Frequently he walked to his appointment. "One sister spun and wove jeans and paid her subscription to the pastor's salary with jeans to make the pastor a pair of pants. The wife cut and made them. The pattern was scant and the pants were one inch or two too short at both ends, but they were fine all in between.

"How did the pastor live? Well in many ways. He made an abundant garden, and he kept a fine cow. The pastor's cultured wife gave music lessons. She did fancy sewing now and then. She kept boarders. Sometimes she sold milk. In the summer time she kept a summer school for boys. When the preacher got right up to the point that he had to have some more money, he took a prospectus of the family Bible and footed it through the country in vacation selling Bibles. . . . The preacher and his wife divided the house work. He rose first, made the fires, drew the water, put the kettle on. By that time the wife was

dressed. He dressed the children and made the beds by the time breakfast was ready. The beds never looked right, but it made no difference when every one was asleep. It was just as fine as it could be."

CHAPTER V

EDITOR BAPTIST RECORD

While he was in Oxford his next door neighbor was L. Q. C. Lamar, in later years successively a United States Senator from Mississippi, a member of President Cleveland's cabinet, and a member of the Supreme Court of the United States. One day Mr. Lamar said to him: "Do not neglect public men; above any men in the world they need to be helped religiously. Public men are the most neglected men in the world by religious people."

We once heard Dr. Gambrell say that the greatest speech that he had ever heard in his life was delivered by Mr. Lamar when a Negro policeman had killed a white man and was being tried for his life. Speaking to the jury, Mr. Lamar said:

"Gentlemen, in the trial of this humble and friendless and despised prisoner, you yourselves are on trial, and this country in which we live is on trial, and the white race is on trial, and our civilization is on trial. If it shall be demonstrated that in these passionate and troublous days in which we live we are unable to rise above passion in the solemn precincts of justice and do right by a friendless man, then it will be demonstrated that the spirit of civilization has departed from us. . . . . This man wrote me, 'Mr. Lamar, I am in trouble and I have no friends and no money. Won't you come and see that they don't do me any wrong?' When this humble man sent me that message I was afraid not to come, lest when I appear at the great judgment seat, to which you and I and all of us are hastening, and from whose righteous decisions there are no appeals, gentlemen of the jury, I would be afraid that I would have to hear the retreating footsteps of this

friendless man and be condemned by the God of all the earth."

While pastor at Oxford, Dr. Gambrell attended his first session of the Southern Baptist Convention, which was held at Charleston, S. C., in 1874. Dr. Gambrell wore a high silk hat to the convention at the insistent request of Rev. Martin Ball of Mississippi whose marriage ceremony was performed by the young pastor on that trip, at Greenville, S. C. The beautiful marriage relationship begun on that occasion continued fifty-five years, being broken only a few months ago by the death of Mrs. Ball. In his report of the Convention, Dr. Gambrell wrote: "I had the hat in a band-box in a seat just in front of me. A lady slid into the seat, sat down on the hat and mashed it flat. She relieved me of a great embarrassment, for I had a good excuse then not to wear the hat any more." That was his first and last high silk hat.

One time, in his early ministry, he decided, because of the meagerness of his salary, to go into some side-line to supplement his salary. His wife was taken sick and was near the borderland. For two days and nights he prayed without ceasing, but finally won the victory. Let him tell the story of that struggle: "My time was divided between her bedside and a grove not far off. There in that grove I fought out a decisive battle and won the victory through grace. I covenanted that if my beloved could live, nothing on earth would ever cause me to make God's work a secondary consideration. He could count on me to the last limit. I got the answer and I knew then and there that she in whom my soul delighted would live. The heavens opened and great light and peace came. She was brought to the very gates of eternity, and as she looked beyond she broke forth, the only time of her life, into rapturous praise. For these more than forty years I have never had any difficulty to know where my place is. That battle for singleness of devotion to my calling

was fought out there in that grove and settled, and it has never been unsettled with me."

In 1877, the *Baptist Record* was started. Professor M. T. Martin was proprietor. Baptist papers in Mississippi, as in other states, had a checkered history. In 1846 the *Mississippi Baptist* was started. It was suspended in 1849 and resumed in 1857. From 1870 there was not a Baptist state paper in Mississippi. The *Baptist Record* was projected in February, 1877. Pastor J. B. Gambrell who had been writing for the *Tennessee Baptist* was asked to become editor of the *Record.* For fifteen years he was editor of that paper. In 1881 he was both editor and manager of the *Record* and moved to Clinton, where Mississippi College was located. He was elected pastor of the Clinton Church for life.

At that time, Dr. M. P. Lowrey was president of the Mississippi Baptist Convention. Mr. W. T. Ratliff, father of Mrs. J. C. Ballard of Oklahoma City, Mr. W. D. Ratliff of Jackson, Mississippi, and Mrs. B. D. Gray of Atlanta, Georgia, was for many years president of the board of trustees of Mississippi College and was also secretary of the convention. Dr. T. J. Walne, father of E. N. Walne, who went to Japan, was corresponding secretary of state missions.

Captain W. T. Ratliff to whom we have just referred was considered by Dr. Gambrell "the most all-round useful layman" he had ever known. Of his devotion to Mississippi College, Dr. Gambrell wrote: "For many years he held a very lucrative office and there never was a day when he would not divide his last dollar with the college. He gave his money just when the college had to have it. Side by side we stood during the years of reconstruction in Mississippi and fought for the life of the college along with others equally devoted. With consummate skill Captain Ratliff kept things together and kept things going. If this writer might speak of a personal matter without

embarrassment, growing out of circumstances over which we had no control, Captain Ratliff took care of our private affairs, and made it possible for us to raise the endowment. The college today in its splendid growth and ever widening influence, is largely his monument." We have a letter written Captain Ratliff by Dr. Gambrell, Christmas morning, 1917, just a little while before Captain Ratliff went home.

"My Dear Brother Ratliff: My heart and mind turn to you this morning and I send you a message of love. You, Hackett, and myself are all I can think of as living out of that Group who, in the face of almost endless distractions and out of the weakness of reconstruction days undertook to build up a sound denominational life, using Mississippi College as a rallying center. We have lived to see that work of our hands established on us. It has been given us to serve in crucial times. I thank God for having been permitted to serve with you and for the good you have done me in manifold ways."

So far as we know no complete file of the *Record* is in existence. When the paper was moved to Jackson in January, 1886, a fire destroyed the records and files of the paper. In the library of the Baptist Bible Institute, New Orleans, are scattering numbers of the *Record,* which we have examined. The editorials by Editor Gambrell revealed the clarity and power of his thinking. Here are some of the paragraphs written in those days:

"A sister writes us that she hands her *Records* around among her pedo-Baptist friends, and they all acknowledge that it is a good paper, but complain of our high-churchism. . . . The church established by the Son of God is higher, a great deal higher, than any established by mere man. The church of Christ is higher than that established by mere man by just as much as Christ is higher than Calvin. The Baptist church is a high church, high in its origin, in its mission, in its character, in its

destiny. But it is nevertheless a high church for lowly people."

A question was asked by some reader concerning a certain brother, a member of a Baptist church, who resented the exclusion of a member for dancing, favored private balls for his own children, and wanted the church to grant him a demit or discharge. Here is Editor Gambrell's answer: "If this brother is not in fellowship with the church, he ought to be let out, of course, but we do not advocate making private passways for people to leave the church who want to get out and to do that for which they know the church would exclude them. Let it all be done in a Christian spirit, and let the church show on the record for just what the brother was excluded, and above all, let every effort be made to reclaim the brother from his way."

Here are some wise words to young writers: "Have something to write about. Avoid big words. Tell what you have in mind, and never mind the flowers. Some years ago a letter, evidently written by a young lady to her lover, was picked up and finally fell into the hands of one of the first literary men of America. He was so charmed with it as a literary product that he had it printed. Finally the writer of the letter was found. She was a German servant girl. She explained the simplicity of the letter: 'I wanted to write a letter to John and tell him what I felt, and because I knew but little English, I took the little words I knew the meaning of, and fearing I might make a blunder, I quit as soon as possible.' "

The editor was on the field much of the time. He tells of a visit which the family made back to Oxford, the first year of the paper: "We reached the place in company with our other half and an assorted lot of little Gambrells." Six years later, President Webb of Mississippi College, making a plea for the *Baptist Record,* told

readers something of what it was costing the editor and his family: "Very few of its readers know how much the *Record* is costing Brother Gambrell. Brother Gambrell has three boys that ought to be in school every day, but they have not been there for more than two years. They are in the *Record* office setting type. Without their labor Brother Gambrell could not support his family and publish the *Record* with the present number of subscribers. Sister Gambrell edits the fourth page of the paper. She has not only had the care of a large family, but has been compelled to do a large amount of office work—mere drudgery. She has put her strength and health and life into the paper."

Four years later, still darker days were to come to the heroic editor and his family who shared his burdens with him.

CHAPTER VI

LAYING FOUNDATIONS IN MISSISSIPPI

Throughout his life J. B. Gambrell was the uncompromising foe of the liquor traffic and every form of iniquity which degraded the manhood of the country. In Mississippi, in Georgia, and in Texas he fought the legalized saloon and kindred evils. The first year he became editor of the *Baptist Record* he opposed certain objectionable features proposed by the Mississippi Fair Association. He wrote in November, 1877: "The Mississippi Fair Association can lay no just claim to the patronage of the Christian people of this state till these objectionable features are removed. The gambling operations of the association are an outrage on the Christian sentiment of the state."

Editor Gambrell was one of the leaders in the fight in Mississippi against saloons. According to Bishop C. B. Galloway, who was associated with Dr. Gambrell in the fight for prohibition in Mississippi, the first public meeting in the interest of prohibition was held in Jackson in the spring of 1881. Dr. Gambrell and Bishop Galloway were members of a committee appointed to call a state convention to promote prohibition. In referring to that convention, Dr. Gambrell wrote: "All of the opprobious epithets known to the liquor language were in vogue then. All of us were fanatics. The only sane, level-headed statesmen in the country were saloon statesmen. The saloon interests, everywhere, were aggressive. Hardly a secular paper anywhere gave the least support to the amendment. Violence was often committed on temperance advocates. At the start a majority of the church members were wrong. It was a hard fight and the women and the men

who fought this reform up from the ground will always deserve more than they will get." In 1886 the local option law was passed. The state began to be dry in spots. He had a large part in the exposure of corrupt conditions in Jackson. His younger brother, J. H., fought valiantly by his side. His oldest son, Roderick Dhu, published the *Sword and Shield,* a prohibition publication. The fight grew hotter and hotter. Roderick Dhu was shot down in May, 1887. A mob gathered to avenge the death of Roderick. Dr. Gambrell discouraged such procedure and insisted that the law be allowed to take its course. The trial of the man who killed him was long and sensational. In April, the next year, the trial culminated in a verdict of "not guilty." In an editorial the following week, Editor Gambrell pointed out certain miscarriages of justice in the trial and concluded with these stirring words: "We would rather stand, as we did a few days ago, with his stricken mother, over his grave than to have him again at home, a truant from the path of a high public duty."

It is interesting to note in one of the April numbers of the *Record,* in 1877, a few weeks after the *Record* was launched, some correspondent blaming institutionalism for declining receipts for missions: "The Baptists of the South threw out almost their whole power to advance the cause of education—to endow their colleges—almost forgetting their obligation to give the Gospel to the nations of the earth; and our leading men, those who claim to be managers of our denominational affairs, were chief in this thing." To this charge, President Webb of Mississippi College replied that Clinton Church where Mississippi College was located gave more that year to foreign missions than ever before. He called attention to the fact that the falling off of receipts for foreign missions was general throughout the United States. "It is as great and alarm-

ing among pedo-Baptists as among Baptists." He attributed the declining receipts to hard times, political excitement and perhaps the failure of pastors to properly teach their people. That was fifty years ago.

Dr. Gambrell was always a great believer in Christian education and an ardent supporter of Baptist schools. He spent much time in the field in the interest of Mississippi College and led in the endowment campaign begun in 1889. In 1890 he attended a meeting of the American Baptist Education Society held in Chicago and secured from Mr. Rockefeller a subscription of $7,500 on condition that Mississippi Baptists raise $60,000. The $60,000 was subscribed and $40,000 had been paid when the 1893 panic struck the country. At the Chicago meeting he delivered an address from which we quote: "Referring to the race question and educational problems, the people of Mississippi have a great problem to be solved and we are working at it in earnest. We have no time for fooling. A boy had a misunderstanding with his mother and went away to find a good shady place to pout. Just as he was ready to commence the work in hand he stirred up a wasp nest and found all at once that business of an urgent nature required a change of plans. So a great emergency in the South drives us to see a solution of the race problem. We are seeking to solve it by two great factors in civilization, religion and education. I believe in Negro religion and Negro education down to my shoes, and if we can maintain the social order until the work can be done we will save the Negroes and ourselves."

Dr. Gambrell tells something of the difficulties of that campaign: "The campaign waxed warmer and warmer till we came to within a month of the time limit and we were short $10,000, a staggering sum to be gleaned at that time; for all the strong churches had been reached. The first day of the last month I awoke to find myself too sick

to get out of bed. Lying in bed, I scratched off a few lines to about one hundred workers telling them how it stood, and saying, 'I am helpless, it is with you.' Their blood was up. Determination was set. They burned all the bridges and rounded up $16,000 that month." One of the largest gifts during that campaign, said Dr. Gambrell, came from a little six-year-old girl who sent a five-cent piece and wrote with a childish scrawl: "Mr. Gambrell, I give you all I have got."

One of the stories of Christian education which Dr. Gambrell often delighted to relate was what he termed a romantic chapter in education. While he was pastor at Clinton, a young woman named Ella Gill graduated from Hillman College, Clinton. She suggested to her father that if he would build her a school house she would teach. The house was built and young and old went to school to her. A number of preachers, some of them married, went to Gillsburg Institute, as the school was called. After ten years, more or less, she moved away to make a home elsewhere and the school collapsed. But it was not a failure. One of the men who attended that school occupied a seat on the supreme bench of Mississippi, another went to Congress, and others became doctors, lawyers, preachers and teachers. Two of her preacher boys are M. T. Andrews and Selsus E. Tull.

In January, 1886, the *Baptist Record* was moved from Clinton to Jackson. Two years later the office of publication was moved to Meridian and consolidated with the *Southern Baptist*. For several years it was known as the *Southern Baptist Record*. After the consolidation Dr. J. A. Hackett became one of the editors. Dr. Gambrell was on the field most of the time in the interest of Mississippi College.

In 1893 he was called to a challenging educational task in another state. As he turned away from the field to which he had given years of faithful service he wrote: "I

ought to have lived better and done more. The most I can say for myself is that so far as I know myself I never wrote a line simply to hurt anyone. I never did do, or failed to do, a thing for personal gain or through fear, in my life."

CHAPTER VII

BEGINNINGS OF THE SUNDAY SCHOOL BOARD

As early as 1851, Southern Baptists constituted a Bible Board, but adverse circumstances in the early days of the Civil War led to its dissolution. In 1863 the Sunday School and Publication Board was authorized by the Southern Baptist Convention meeting in Augusta, and was located at Greenville, S. C. Dr. Basil Manly, who was largely responsible for the idea of such a board, was the first president, and Dr. John A. Broadus was elected corresponding secretary. The work of that board was practically suspended for several months after the close of the war, but in January, 1866, the publication of *Kind Words* was begun. Dr. Samuel Boykin was editor of *Kind Words* from 1869 until his death in 1899. From the beginning of its publication *Kind Words* has never missed a number. In 1868 the Board was moved from Greenville to Memphis. In 1873 the publication of *Kind Words* was transferred to the Domestic and Indian Mission or Home Mission Board, then located at Marion, Alabama. In 1887 the Home Board, by instruction of the Convention, began the publication of quarterlies in addition to *Kind Words.* Before that time Sunday school literature had been provided largely by the American Baptist Publication Society, and a number of Southern Baptists were writing for the publications of the Society.

For several years prior to 1891 there had been considerable discussion concerning the creation of a separate Board to publish Sunday school literature. Sentiment was divided. There were many who believed that the literature published by the American Baptist Publication Society was

sufficient. They hesitated, too, because of the failures of other years. Dr. J. M. Frost of Virginia advocated the creation of the separate board. As early as February, 1890, he wrote to the *Religious Herald* and proposed such a board. Practically all the Baptist papers in the South, except the *Western Recorder* and the *Baptist and Reflector*, opposed his suggestion. At the Fort Worth meeting of the Southern Baptist Convention in 1890 a committee was appointed to report at that meeting on the question of a Sunday School Board. Among the members of that committee were J. B. Gambrell, John A. Broadus, J. M. Frost, Joshua Levering, E. C. Dargan, B. H. Carroll and W. S. Penick. Majority and minority reports were presented to the Convention. The majority report, which was adopted, recommended that a Sunday School Committee, not a Board, be appointed and that it be located at Louisville. The minority report, signed by J. B. Gambrell and W. S. Penick, urged Southern Baptists to give at least another year to the consideration of the matter before taking definite action. "The field for review is very wide and the consequences of the final decision far-reaching."

But the matter was not settled with the appointment of a committee. Discussion continued. By the time the Convention met in Birmingham in May, 1891, interest in the Sunday School work of the Convention was intense. Dr. Gambrell and Dr. Frost, representing opposing views, were appointed a sub-committee. Dr. Frost advocated the creation of a separate board; Dr. Gambrell doubted the wisdom of such a step at that time. Let Dr. Frost tell the story of the meeting of Dr. Gambrell and himself to frame the report: "It was a serious task. We represented opposing sides of the issue, but realizing the mighty moment into which the denomination had come and what would be the far reach of our action in the settlement of the impending question, we set ourselves to the task with the best

that was in us. We both cherish in sacred memory the experiences of those days in work to that end.

"We spent a whole day together in my room at the Florence Hotel—he and I, alone, and yet, I venture to think, hardly alone. We discussed many things that day besides the Sunday School Board, sometimes telling about sermons we had preached, sometimes exchanging views about passages of Scripture, sometimes talking about the wonders of Providence in caring for His cause, but never once losing sight of the charge committed to us. . . . At the close of the conference he proposed to let me write the report and even name the location of the Board, provided he would write the closing paragraph. When the report was written, and he added his words, they were accepted, provided he would let me add one sentence. He consented and the task was done so far as the sub-committee was concerned. It was the outcome of an effort by two men believing in each other, differing widely at the start, and in the end thinking themselves together. That report stands in the minutes of the Convention just as it was finished that day in our 'upper room' in the Florence Hotel, without any shadow of doubt but what an Unseen Presence was molding the two into one."

Here is the famous paragraph to which Dr. Frost refers, taken from the 1891 minutes of the Southern Baptist Convention. The paragraph, except the last sentence which was written by Dr. Frost, was written by Dr. Gambrell: "In conclusion, your committee in its long and earnest consideration of this whole matter in all its environments, have been compelled to take account of the well-known fact that there are widely divergent views held among us by brethren equally earnest, consecrated and devoted to the best interests of the Master's Kingdom. It is therefore recommended that the fullest freedom of choice be accorded to every one as to what literature he will use or support, and that no brother be disparaged in the slight-

est degree on account of what he may do in the exercise of his right as Christ's freeman. But we would earnestly urge all brothers to give to this Board a fair consideration and in no case obstruct it in the great work assigned by this Convention."

Professor J. H. Farmer, a visitor to the Convention, describes the scene that followed the reading of that report. Referring to Dr. John A. Broadus, he wrote: "Influence? Though he never held any office in the Southern Convention, I saw him do a thing in that Convention that no other man could have done. A great fight was expected over the report of the Sunday School Committee. A hot controversy had been going on in the papers and men went to that Birmingham Convention with speeches ready. They were eager for the fray. The moment had come. The report had been read. Discussion was in order. There was what all felt to be the lull before the storm. Broadus seized the opportunity, stepped to the front, and spoke. Every word throbbed with emotion; it was a brief but passionate appeal for peace. The great throng bowed to his will. Not another word was spoken; the report was adopted in silence. And even as I write the tears come unbidden as I think of the old veteran sitting there, his head buried in his hands, and his whole frame heaving with emotion, which, if I mistake not, found relief in sobs."

Here is Dr. Frost's description of that hour: "At the hour of the special order on Monday morning the great hall was crowded to the limit. I reached the hall with the report fresh from the committee and was unable to enter the building, but was literally lifted in through a window, and made my way to the platform as the report was already being called for. The excitement and expectation were intense. The rumor had gone out of a 'battle between the giants,' like the battle of Waterloo, but no one certain as to the outcome. I had scarcely finished reading, with the audience hushed to stillness, and before

I could address the president, Dr. John A. Broadus was on the platform and in command of the occasion. And in less time than I can write it he had brought the Convention to a vote. No one knew how, but all saw it done, and acquiesced in the decision. He did what few men may do once, but perhaps no man would try a second time. He did not move the previous question, for that would have failed, but he accomplished the same result through the sheer power of his influence. He made no speech, besought that others would not speak, and waited to see what would happen—a sublime moment of heroism and faith."

The next week after the Convention, there appeared in the *Baptist Record* an editorial from which we quote: "If we read the signs of the times aright the Baptists of the South, as represented by the Convention, believe they need to control and purvey their own Sunday School literature and manage their own Sunday School work. It is for that reason that the Board exists and for the same reason it will doubtless continue to exist. We stated before the Convention met that in our opinion, the question should be fully and freely discussed in open convention and decided on its merits, for it is hard for us to believe any question is ever finally settled until it is settled on its merits; and then whichever way it went, it would be the policy of the Convention and no longer susceptible of annual agitation. But some good brethren and Dr. Broadus among them, thought otherwise to whose superior piety, if not judgment, we assent, with the hope that the thing that was done was the best thing to do, that all of it was done in real good faith, and that we are now to have an era of quietness in the Convention, and of real prosperity among our churches and Sunday schools. As to the result we have no fear, for we believe that this whole thing is providential and that He whose we are and whom we serve is working and will work out the greatest good not only

for our Southern, but of all our American Baptists. Let us all with one accord betake ourselves to the work of the Master as it lies nearest to us. May the God of peace be with us all."

The Sunday School Board was thus started on a long and prosperous journey. From the first year it has been a success financially and otherwise. Twenty years later Dr. Gambrell was to insist that Southern Baptists break new ground in the treatment of the Sunday school lessons. In 1913 he wrote several articles advocating the Graded Lesson Series, which have been adopted by Sunday schools throughout the territory of the Southern Baptist Convention.

CHAPTER VIII

PRESIDENT OF MERCER

Early in June 1893, the trustees of Mercer University, Macon Georgia, selected Dr. Gambrell as president. The school had been founded at Penfield early in 1833 as Mercer Institute. The original intention was to train young men called of God to preach. In 1837 a charter was secured for Mercer University. Jesse Mercer had hoped to have a new institution near his home at Washington and was greatly disappointed at the plans for the university but gave $5,000 for Mercer and said: "I cannot work alone; I must go with my brethren." Altogether his gifts amounted to more than $40,000. Rev. Billington Sanders who had been principal of Mercer Institute became the first president of Mercer University. He believed in manual labor and Mercer Institute had been founded as "a classical and theological school with agricultural labor attached." The first two buildings were made of logs with garrets where the students lived. In 1870 Mercer University was located in Macon by vote of the Convention.

Among the honored presidents of Mercer who had preceded Gambrell were Smith, Dagg, Crawford, Tucker, Battle, and Nunnally. In his letter of acceptance dated June 29, 1893, Dr. Gambrell recorded his grateful appreciation of his predecessors at Mercer. Following Gambrell were Pollock, Kilpatrick (acting president one year), Smith, Jameson, Sellers (acting president one year), Pickard, Weaver and Dowell. Dr. Spright Dowell, now president of Mercer, who had been for years one of the best-known and most loyal Baptist laymen of Alabama came to Mercer a year ago from Alabama Polytechnic Institute.

When Dr. Gambrell accepted the presidency of Mercer,

Dr. Kilpatrick wrote in the *Christian Index*: "Some of our brethren may not be familiar with the name of Dr. J. B. Gambrell, our new president, but these are the brethren who have confined themselves to their county papers, or else to some union, non-committal, non-denominational, anti-Baptist papers. All who are familiar with our own denominational papers know who Brother Gambrell is and what he is, too." Dr. C. E. W. Dobbs wrote: "We are to be congratulated on securing Dr. J. B. Gambrell as president of Mercer University. I have known this brother many years, and no nobler, purer man lifts his head beneath our Southern sky. He will bring to his new position of honor and trust rare talents and gifts most versatile in their nature." In passing it will be interesting to Oklahoma readers to know that later in the same year, after Dr. Dobbs had become pastor at Guthrie, Indian Territory, he wrote to the *Index:* "Probably the finest church edifice in the Territory is that of the Baptist Church at Oklahoma City, and that was erected at a cost of only $6,000."

About the same time that Dr. Gambrell accepted the presidency of Mercer, Dr. F. C. McConnell became assistant secretary of the Home Mission Board, although he resigned in May the next year to go to Lynchburg, Va., as pastor of the First Baptist Church. In August, 1893, Dr. R. J. Willingham became corresponding secretary of the Foreign Mission Board. Dr. J. B. Hawthorne was then at the First Church, Atlanta.

In July, 1893, the next month after his decision to go to Mercer, Dr. Gambrell was one of the speakers at the B. Y. P. U. of America, meeting that year in Indianapolis. That organization was then quite young, and was encountering much opposition. An effort was made by some one in the Indianapolis Convention to bring Southern Baptists into the controversy in an unfavorable way. The Convention adopted the following resolution: "Resolved that we regard the Southern Baptist Convention as one of the most

powerful, aggressive and loyal bodies of Baptists on the earth, and we declare that any man, North or South, who in any way seeks to disturb the autonomy of the Southern Baptist Convention, places himself out of harmony with the Baptist Young People's Union of America."

Concerning the B. Y. P. U., Dr. Gambrell wrote immediately after the Indianapolis meeting: "The movement is certain to take in the South, and when it is once estabtablished, it is there until the organizations drifts away from the Bible." The question of the B. Y. P. U. came up for a warm discussion at the next meeting (1894) of the Southern Baptist Convention in Dallas. Right here is a good place to make the observation that Dr. Gambrell saw further than most men of his day—or of our day. He was a seer of God who could discern, years ahead, the trend and implications of certain movements. By faith he saw the things that were not. His vision included world conditions years ahead of the days in which he lived.

After the Toronto Convention of the B. Y. P. U. of America, the next year, Dr. Gambrell addressed an open letter to the secretary of the Home Mission Society of New York, in which he took exception to some statements made by that secretary at the Toronto Convention concerning the War between the States, the Southern people, the Negroes, etc. That letter was published in the *Christian Index*. Then, as years later, he said that religion and education would prepare the Negro for the high obligations of citizenship.

Taking up his work in Georgia, he went afield to meet the people. Everywhere he was given a hearty welcome. On one of his trips, just after he had moved his family from Mississippi, a country pastor took him in a buggy to a protracted meeting at old Antioch Church. He wrote to the *Index:* "When a man moves, just after he has taken down pictures, packed books, pianos, and all the belongings

of a house, and contended with railroads, draymen, etc., he needs a protracted meeting to put him in proper tone.'' Many preachers can appreciate his feelings.

The enrollment of Mercer at the opening of the 1893-94 session was encouraging, although it seems small to us these days. A few months later he reported an attendance of 195. He announced in chapel the first day of school that the faculty would use all the tobacco it was necessary to use on the campus. It developed that not a member of the faculty used tobacco in any form.

The Mercer catalogue shows that when Dr. Gambrell became connected with the institution the following men were members of the faculty: F. D. Pollock, J. F. Sellers, J. S. Murray, E. S. Tichenor and T. J. Woofter. After Dr. Gambrell's retirement from Mercer, in 1896, Professor Pollock was elected chairman of the faculty, and later president, which position he held until his death in 1905. Professor Murray is now professor-emeritus of ancient languages, Furman University. Professor Sellers is connected with Oglethorpe University, Atlanta. Professor Woofter is now living at Athens, Ga., and Professor Tichenor is a manufacturer, living at Monroe, Ga. We are favored with a letter from Dr. Murray in which he writes: ''When Dr. Gambrell came to Mercer the denomination was giving the college very poor support, as was the case generally in our Baptist colleges in the South. Dr. Gambrell was not what we understand by a 'college man,' but he was a great and good and wise man—a leader of men. Though he had firm convictions, he was a president (not a 'boss') of the faculty, and the work with him was pleasant and harmonious. While he was unconventional and gave little attention to dress, he was great-hearted, kind and genial. On one occasion as we were walking from the college in the late afternoon to the home where we were living, on arriving opposite the home, he stopped short and said : 'Excuse we while I write an important letter,'

and seated himself on a grassy terrace at the edge of the sidewalk while taking pencil and paper from his pocket. I offered him my desk just across the street, but he said, 'No, I thank you; I like it out here.' He came in a little later, the letter finished. He remarked that he learned to write under almost any circumstance while campaigning in the Southern Confederacy. . . . It was not possible to know Dr. Gambrell and not be attracted to him. His heart included the world and he had wonderful power to win it. His greater work came in his greater field—the great state of Texas."

Whether teacher, editor, college president, or secretary, Dr. Gambrell never gave much attention to the matter of dress. He used to tell the preachers associated with him in Texas that he saved a great deal of money on collars by using celluloid collars. Every year, for several years before his death, two friends claimed the privilege, just before the annual meeting of the Southern Baptist Convention, of presenting him, one with a new celluloid collar, and the other with a new tie. While he was at Mercer he did not give as much attention to dress as he did to weightier matters. One of his old students tells of the morning when Dr. Gambrell came to the class-room without collar or tie. But this old student, now a great lawyer, writes: "His big brain and sound judgment I appreciated fully even at that time. He was a great man and a great leader." Another old student, a well-known Southern Baptist pastor, writes: "One morning he came into chapel with one shoe untied, with one end of his collar unbuttoned, and his head disheveled. Yet the boys loved him and he was their friend and set for them a high standard in religious, educational and civic life." Any preacher makes a mistake, however, by supposing that by imitating Dr. Gambrell's personal habits in dress he can be as wise as was Dr. Gambrell.

In addition to his duties as president of Mercer Uni-

versity, Dr. Gambrell was also professor of theology. In the 1894 catalogue the following statement was made concerning the work of this department: "The work in this department will be almost entirely by lectures. The Bible will be the text book. The aim will be, in a reverent spirit, to cultivate an acquaintance with God's Word. The literature and general structure of the Bible will be discussed in outline. Special attention will be given to the inspiration of the Scriptures, with incidental remarks on the most important phases of the current discussions of the subject. After imparting a general idea of the Bible, the leading doctrines of Revelation will be discussed." The lectures on doctrines were to be followed by a study of the Bible-teaching on the church and close with a series of lectures on preachers and preaching. One of his old students writes: "He taught Preparation and Delivery of Sermons and Pastoral Duties. It was my good fortune to be in both of these classes. In the matter of Preparation and Delivery he was not so technical as Dr. Broadus, but the simplicity of his instruction was exceedingly effective. In pastoral duties he was a master. Much of his instruction grew out of his personal experience and his observations." A two-months' winter school for preachers was held each year after the holidays.

Except for the courses for teachers (a department in pedagogy was added during his administration) Mercer was and is a school for men. Throughout the three years Dr. Gambrell was at Mercer he advocated co-education. During the last session he was president he carried on in the *Christian Index* a discussion with Rev. G. W. Gardiner, Dr. Gambrell advocating, Pastor Gardiner opposing, co-education. Before the close of that controversy, Dr. B. H. Carroll of Texas wrote an article for the *Index* challenging some statements made by Dr. Gardiner concerning Baylor University. Dr. T. P. Bell and Dr. I. J. Van Ness became editors of the *Christian Index* in January, 1896.

Dr. Gambrell's proposition to make Mercer co-educational did not meet with a great deal of favor. We quote again from a Georgia pastor who has been in intimate touch with Georgia Baptist affairs through the years: "Dr. Gambrell was so far ahead of his constituency in educational policies that he did not enjoy hearty and sustained co-operation. His popularity as an educator and denominational leader has grown with each succeeding year since his retirement from the presidency of Mercer and his departure for Texas. He did much in Georgia in the matter of re-enforcing secondary Baptists schools."

During Dr. Gambrell's last year at Mercer a campaign for $100,000 endowment was launched, but slow progress was made. He felt that the school should be widened in its reach—should be strengthened in its academic standards so that its degrees would mean more. The financial burdens were heavy and the response was meager. As early as January, 1896, Dr. Gambrell advised the trustees of Mercer that a larger income should be provided. At the June meeting of the Board, he declined re-election solely on the ground that, in his opinion, the university was not able to support a president of the faculty. He recommended that the office of president be abolished and the duties of president be put on one of the trustees. The trustees recommended that the office be left vacant, which was done the following year, with Professor Pollock acting as chairman of the faculty. At that time the statement was made: "He has proven his fitness in many ways and has done much to put the college on that high plane all of its friends are anxious to see it on." The *Macon Telegraph* said editorially: "The resignation of Dr. J. B. Gambrell as president of Mercer causes great regret. During his residence in Mercer, Dr. Gambrell has identified himself with the city, and is a citizen of Macon can ill afford to lose. As the cause of the resignation is solely of a financial nature, it is to be hoped that the friends of Mercer will

bestir themselves and arrange matters so that the resignation may be withdrawn."

One of his old Mercer students recently gave what seems to us to be a fair appraisal of Dr. Gambrell's work at Mercer: "Dr. Gambrell's presidency of Mercer University was a success. Nevertheless, God cast him into a different mold from that in which He would cast men for the presidency of a great university. Dr. Gambrell was made for the people, and when he went to Texas and became Secretary of Missions he found his rightful throne. He was indeed the great Commoner and the Lord's leader of Southern Baptists. His work at Mercer will abide through the years." One of the new buildings on the Mercer campus bears the name, "Gambrell Hall."

No survey of Dr. Gambrell's ministry in Georgia must fail to include his activities as a citizen. In Mississippi he had fought the open saloon; in Georgia he continued to fight the liquor traffic; in Texas he was to oppose it until prohibition was written on the statute books of the nation. During his last year in Georgia he was elected chairman of the Georgia Anti-Barroom Executive Committee and conducted a campaign in the interest of prohibition.

The summer of 1896 was a season never to be forgotten in political circles. William Jennings Bryan had made his famous "Cross of Gold" speech in Chicago, and had been nominated the first time for the Presidency of the United States. In Georgia the fight was on against the liquor traffic. The Democratic party had declared itself for local option, which meant, as Dr. Gambrell interpreted it, the continuance of the saloon in at least a large part of the state for some time. The Populists were strong then. In their state convention in Georgia they incorporated a plank in favor of state prohibition. Dr. Gambrell was solicited to accept the nomination for the office of governor of the state of Georgia. He consented provided they would declare for state-wide prohibition. He placed moral issues

before party. The convention met. The day dawned when it was expected by many that he would be nominated governor without opposition. The discovery was made, however, that the constitution of the state prescribed that to be elected governor one must have been a resident of the state for the six years preceding. Seaborn Wright was nominated instead. As chairman of the Anti-Saloon Committee and not as a partisan of any political party, Dr. Gambrell continued to fight for prohibition.

At that time Dr. W. A. Candler, now Bishop Candler, was living at Oxford, Georgia. He declared that he was in favor of prohibition, but would not take part in the campaign, as he did not believe that preachers should take part in party politics. Some of the daily papers quoted Dr. Gambrell as saying that he was "going for" Dr. Candler. When he was interviewed concerning the report, Dr. Gambrell said: "You must not believe everything you see in the papers. There is a great difference between the utterances of the average party paper and the Bible on the point of accuracy." Then he added an incisive comment which we take from the *Macon Telegraph*. Referring to Dr. Candler's views, he said: "In general he is right. For a preacher to become a partisan for mere office or to help his kin into office looks bad. But for a preacher to drop a moral issue because a party takes it up looks to me foolish. Anything that separates preachers from the masses of mankind in any of their moral struggles is to the detriment of all concerned. My highest ambition has always been to hold a place as a plain man with the plain people as a helper of every good cause. My experience and observations are that the masses will respect and hear with gladness a man who puts himself always unmistakably on the right side of a moral issue."

Referring to that campaign, he wrote the next year: "Last summer when I was trying to help one of the political parties in Georgia to elect a state government that

would crush out the saloons, and I was making speeches all over the state, I got a letter that moved me as no other letter ever did. I do not think I ever read a part of that letter to any political audience that some were not moved to tears by it. It was written in a very poor handwriting by a woman who lived in one of the great cities of Georgia who heard that I was doing what I could to break up the saloons. She said, 'I thank God that you are trying to break up the barroom. My husband and my son are killing themselves in the barroom and my home is destroyed. Tell the people to vote right this time. I can't wait.' The governor of the state was saying we will wait for long processes and a great many others were saying we will come at it this way, round about, and get there some way, maybe in the next century, but here was a woman with her husband and son going to ruin, and she says, 'Tell them I can't wait.' ''

On December 10, 1896, Dr. Gambrell announced his acceptance of the position to which he had been elected as superintendent of state missions of the Baptist General Convention of Texas. As he turned to the West he was fifty-four years of age, but the greatest work of his life was yet ahead of him and beckoned him on.

CHAPTER IX

MISSION SECRETARY IN TEXAS

The scene shifted from Georgia to Texas. The year was 1896. For several years there has been turmoil in Texas. There were two papers, the *Baptist Standard* edited by Dr. J. B. Cranfill, and the *Texas Baptist Herald* edited by Dr. S. A. Hayden. The *Texas Baptist Herald* and the *Texas Baptist,* the former owned by Dr. J. B. Link, the latter owned by Dr. S. A. Hayden, had been consolidated in 1886. Early in 1892 M. V. Smith and J. B. Cranfill bought from Lewis Holland and R. T. Hanks the *Western Baptist* and changed the name to the *Texas Baptist Standard.* The *Baptist Standard* was first published at Waco, but in January, 1898, it was moved to Dallas. The *Baptist Standard* was started largely because of the complications and controversies growing out of the editorial policies of the *Texas Baptist and Herald.* In the seven years preceding 1896, there had been four superintendents of missions, A. J. Holt, J. B. Cranfill, J. M. Carroll and M. D. Early. Dr. Early had resigned early in 1896. The situation was critical.

After long consideration, Dr. Gambrell, then in Georgia, was elected superintendent of missions. He attended the 1896 Baptist State Convention which met that year in Houston. We let him tell his experience:

"My first contact with the Texas Convention was in Houston in 1896. It was a tumultuous affair. Brother Jim Gaddy asked me if I did not want to come to Texas. I answered him very sincerely that I wanted to go to Heaven, and I did not see any good road through Texas. But the significance of the tumult was not a mystery. Every state has passed through something like it. Baptists

had come into Texas from everywhere. The stages of development in different sections of the state were uneven. Strong personalities had built up a following around themselves, consciously or unconsciously. Everybody and everything were in the melting pot, but the fires in the past had not burned sufficiently to melt the various elements. I had passed through the same thing in Mississippi and was something of a veteran, when on the first day of December, 1896, I landed in Waco to become Superintendent of Missions for the Convention Board.

"There was but one road out of the wilderness, and that was the plain, straight-forward highway of Baptist principles unflinchingly applied. It was determined from the start, that the conflict should not go off on personalities, but on the constructive principles which have governed Baptists through all their years of development. It was clearly seen that these principles, in the public mind, were entangled with personalities, prejudices and many misrepresentations. The hope of the future lay in making these principles plain, giving to the incidental features only such attention as was necessary to disentangle the principles themselves. Those who were conducting the struggle for the Convention fully understood the fact that in the Baptist heart there is something to appeal to for the best things and throughout the years of our tribulations, the constructive forces moved along, having that in mind.

"Another thing was settled. The Convention forces would not stop to fight the contentions to a conclusion, but they would go on with the work, enlisting the people, not simply to the Convention, but to the work. In short, the Convention forces constantly called the brethren to those high interests for which the Convention was working. A strong and growing policy was adopted and rightly pursued, always having in mind the tremendously important thing, that after the period of adjustments there should be a center which would invite the sympathy

and cordial cooperation of the progressive Baptist people. A weak and hesitating policy would have failed, but a strong constructive policy has won out gloriously."

These are strong words and apply with equal force to every situation similar to that which confronted him when he went to Texas. Throughout Christian history, from Paul's day on, there have been recurring periods when dissensions, based largely on personal prejudices, have marred the fellowship of God's people. An illuminating study of such a condition in the early history of American Baptists is "The Genesis of Anti-missionism in America," by B. H. Carroll, Jr. All the way through, the constructive forces have won by majoring on principles rather than on personalities.

Dr. Gambrell did not want to go to Texas. At first he declined, but reconsidered. Rev. D. I. Smyth, who assisted in the ordination of J. B. Gambrell, and who was a young fellow-preacher in Mississippi, had preceded Dr. Gambrell to Texas. He tells the story of Dr. Gambrell's election: "In 1896 he was elected Secretary of the Convention by the State Mission Board, which position he declined. The Board was called together to elect someone else. In the meantime Brother J. M. Carroll, on another mission, spent two nights in my home, he being also a member of the Board. We thoroughly discussed the matter and the second night wrote Dr. Gambrell a letter urging him to come. The night before the Board met at Waco, I received a telegram stating that he could be at the meeting. He went there and accepted the work." In an upper room in Atlanta, Georgia, Dr. Gambrell prayed the matter out and God led him to the Lone Star State. Just before he left Atlanta, Dr. I. T. Tichenor, at that time Secretary of the Home Mission Board, said "The things that are done in the next thirty years will determine the place that Baptists are to have in the history of the world for an indefinite period." The next year after Dr. Gambrell began work in Texas, the

habitat of the Convention Board was moved from Waco to Dallas. In the next twenty-five years, he was to do the greatest work of his life.

The constructive forces in Texas rallied to his leadership. He had no time for little side issues. He tells us his plan: "It was revealed in the Holy Scriptures, emphasized and put in practice by the Apostle Paul, the world's greatest missionary leader. What was the plan? To magnify, on the one hand, the work itself, and to minify, on the other hand, all of those incidental questions which were constantly thrust in the way and held before the people as worthy of their first attention. You could not get Paul to talk any length of time about mere objections. His was affirmative preaching. No matter where he was, nor what his surroundings, he answered every objection by preaching the truth. Paul was not much on taking care of himself. He was out taking care of the Kingdom, and he covered all the ground of pesky little objections by affirmative declarations of the truth in a great conquering spirit. A great people cannot be rallied to little things. More people, a hundred to one, will join in a bear hunt than will turn out to kill a mouse. Through all the conflicts, there never was but one real danger, and that was, that those who were pressing the work would, in an evil hour, turn aside from the work and enter into vain janglings over inconsequential things. Evangelism has held first place with us, even amid the conflicts, which have been so marked a feature of a decade of progress. Woe to a people who give second place to that for which Christ came into the world—to seek and to save the lost. A revival from Heaven is the most irresistible force among the sons of men."

To the end of his earthly journey Dr. Gambrell held unfalteringly to these high teachings of the New Testament. He was tested by fire, but he was true to his commission to the end.

The conflict in Texas Baptist circles came to a head at the San Antonio Convention in 1897, the next year after Dr. Gambrell went to Texas. The challenge of the right of Dr. S. A. Hayden to a seat in the Convention was sustained by the Convention. The next two years the fight continued. In 1899 the Convention adopted what was known as Article IX of the Constitution of the Convention. That article read as follows: "Whenever any church or association or society shall by majority vote of the Convention be declared to be in an attitude of general or continued hostility or unfriendliness to the work or purpose of the Convention, or when any person is declared to be in such attitude, then such church or association or society shall, by such majority vote, be denied the privilege of sending messengers to the Convention, and such person shall, by such vote, be denied a seat as a messenger from any church, association or society, and when such church, association or society shall be denied messengers, or such person denied a seat as a messenger, then the privilege so denied shall not thereafter be exercised by said church, association or society or person, until granted by a majority vote of the Convention after permanent organization." It was at the Waco Convention in 1898 that President R. C. Buckner made the historic ruling that the Convention is composed of individual messengers, and not of churches. In 1913 on motion of Dr. Gambrell, Article IX was repealed by the Baptist General Convention of Texas.

Under the leadership of Dr. Gambrell the work grew rapidly. In 1897, 66 missionaries baptized 568 converts. The next year 122 missionaries baptized 997 converts, and total cash collections were $36,764.78. In 1899, the 149 missionaries reported 1,041 baptisms and cash collections of $43,304.08. During the first year of Dr. Gambrell's leadership as superintendent of missions, the *Missionary Messenger,* later known as the *Missionary Worker* was started as the organ through which the superintendent might reach

the people and meet the attacks on the work. It was published semi-monthly. Dr. Gambrell exercised rare skill in directing the policies of that paper. All the while he was writing for the *Baptist Standard* which many believed should not be used as the medium of controversy.

No man in the history of Southern Baptists has ever stated more clearly the nature and purpose of Baptist general bodies. We quote from one of his discussions along that line: "The true conception of a general body is, that it is for counsel, with no ecclesiastical functions, and, therefore, having no authority over the churches. It is of the utmost importance to keep it clear that these general bodies, however great or worthy, can add nothing to the churches. Conventions stand, like Sunday schools, newspapers, printing houses and much else, in the order of means, and not in the realm of doctrine and divine order. The New Testament doctrine of church and individual liberty opens the way for all co-operation gracious hearts and wise heads can think or plan. In the apostolic age blood-bought liberty turned, under the lead of the Spirit and by the persuasion of a common purpose, to co-operation. Antioch and Jerusalem co-operated in counsel and act to uphold sound doctrine. Many churches co-operated in spreading the Gospel, as Paul's letters show. This is why we have conventions: to unify thought by disseminating information; to perfect plans; to promote active co-operation by opening channels through which the churches may unite their efforts in Gospel work. It proceeds on the great New Testament principle of voluntary service. To elicit, combine and direct the energies of willing workers for the carrying out of the will of Christ is the function of a convention, and this it does, not by authority, but by persuasion and the influence of intelligent piety.

"The churches through these general councils control the co-operative work in which they are engaged. This is done by messengers from the churches who sit in council

and reach conclusions by submitting the questions to vote. The only way that churches can control any co-operative work is through their messengers who are supposed to represent their feelings and convictions in the general bodies having control of the work. It is clear to the smallest comprehension, that if any church affiliating with a general body is to have any voice in controlling the work of that body, it must do it by messengers, not through any direct action."

Dr. Gambrell's mind and heart comprehended all Kingdom activities. The whole world program of Christ—preaching, teaching and healing—appealed to him and enlisted his sympathetic interest. He had a world-vision. In his thinking he ran ahead of the men who were with him. His plans—practical plans, projected themselves into the future. He was elected superintendent of missions in Texas, but he was deeply concerned about all the work in which Southern Baptists were or should be interested. Very soon after he reached Texas he had a part in the promotion of at least three denominationl interests, not directly missionary. What these interests were we shall see in subsequent chapters. Moreover he was to express his convictions as a Christian citizen in the fight to free the land from the curse of the liquor traffic.

CHAPTER X

KINDLING FIRES OF EVANGELISM

In April, 1898, a few months after he was denied a seat in the San Antonio Convention, Dr. Hayden filed a libel suit against a number of brethren, among them J. B. Gambrell, George W. Truett, J. B. Cranfill, and J. M. Carroll. The case was tried four times in the district court of Dallas County. Twice the trial resulted in hung juries. Twice the case was appealed to the Court of Civil Appeals; once it was reversed and remanded, and once it was affirmed and appealed to the Supreme Court which reversed the verdict which had been in favor of Dr. Hayden. The matter was in the courts seven years, until it was settled out of the courts by J. B. Cranfill on his own motion.

In his "Memorial Wreath," Dr. George W. McDaniel related an experience of Dr. Gambrell during his trial. "An able lawyer, in the cross-examination, asked him if it were not a fact that he attended the Houston Convention as a candidate for the position of Superintendent of Missions, he replied, 'No, that is not a fact.' Then dropping his head, he said in an apparently nonchalant manner, 'I was a candidate for but two things in my life.' The associate counsel, hearing the remark and remembering that he had been [proposed as] the Prohibitionist nominee for Governor of Georgia and thinking he alluded to that event, and intending to bring out the information, and prejudice the case with the Democratic jury, interjected, 'Mr. Gambrell, you say you were never a candidate for but two things in your life. Tell the jury what those two things were. He answered promptly, 'One was to be a member of a Baptist church, and the other was to be Mrs. Gambrell's husband.'

It is impossible to describe the effect of that sentence. The jury was composed mostly of farmers who were accustomed to going to bed when the chickens went to roost. The trial was running night and day. It was then night, and several of the jurors were asleep. Irrepressible laughter broke out on the bench and rolled through the court room. The sleeping jurors awoke and asked the other jurors what had happened. When they were told, it was funny to see them shake with laughter. The lawyers, thereafter, were very cautious in dealing with the witness."

During these years, Dr. Gambrell passed through many trying experiences, but he maintained his poise through them all. He paid little attention to personal attacks. His advice to others who were attacked were: "Don't ever sue anybody for your character—I would not give a nickel for a bunch of certificates of character." One of his favorite sayings was, "Whenever you get in a fox chase, don't stop to hunt mice." On this point, we quote from a friend who was closely associated with Dr. Gambrell in those troublous days: "Dr. Gambrell could endure injustice and bad treatment, in silence, with dignity, and go right on loving people and doing his work. Once he told the story of the duel between General Dickenson and General Jackson. Jackson reserved his fire until after Dickenson fired. His seconds rushed to him and said, 'General Jackson, are you hit?' Jackson whispered, 'I am shot through, but do not let those fellows know it.' After telling the story Dr. Gambrell turned to his desk and went to work, leaving his hearers to make their own application."

Through the greater part of his experience as Secretary, Dr. J. T. Pinson, still with us in the flesh, was associated with him in his work. Just after Dr. Gambrell's death, he wrote: "For many years I was in daily, almost hourly, association with him, and I shall always treasure the memory of those days. Sometimes, late in the evening, when we were left alone in the office, he would take up

his Bible, which was always at hand, and read of the goodness of God and the riches of His grace as revealed by it. In these sacred hours his face would be lit up by the glory of the celestial world and his eyes filled with tears of unspeakable joy. In those moments we would be lifted above and made to forget the worry and stress of the day, and in ecstacy of spirit praised God. One who never had such an hour with Dr. Gambrell could not know the riches and beauty of his great soul. I have never known a more devout and Christly man than he."

Under Dr. Gambrell's administration the state mission work grew rapidly. Texas led every state in state missions. In his report to the 1900 Convention, he wrote: "There has grown up a Divine comradeship, a deathless bond of love and fellowship in service. The humble pastor of the little country church, struggling to do his part, is inspired with the thought that hundreds of others in the country and in great cities are standing with him. Who can estimate the value of this heavenly comradeship in the warfare of the kingdom? Missions should be a principle, a conviction but far more, a passion. Conviction on fire will fire the world. We ought to aim to put into the heart of every church the predominant purpose and passion of saving the lost by the preaching of Christ."

Dr. Gambrell constantly gave his first place to evangelism. Only a few months before his death he wrote: "Every church is expected to be a soul-winning station. . . A great many are trying to grow trees, roots up. All diluted evangelism is an abomination and wicked. The time is here for an evangelism that goes out from the churches and draws back into the churches. Many churches are dry and unprofitable because they have neglected the main thing, the saving of the lost. Nothing will so bless a church as the evangelistic spirit in it. . . . There needs to be a very plain preaching of the truth concerning the real condition of unbelievers. It always was necessary to

preach the truth about sin and the lost state of sinners, but now we are having very much camouflage and smoothing over the ugly features of sin. There are just two great subjects in the Scriptures relating to man, sin and salvation, and everything groups around them. No preacher is faithful to the souls of men who does not speak right out about the dreadful nature of sin and its sure and awful consequences. . . . Christ never did deal superficially with human ills. His remedies went to the roots of human troubles. Man was fallen. His moral nature was corrupted. He was helpless and Christ, on the Cross, as the sinner's substitute poured out His life. He, by the Cross, put away sin. He exchanged places with sinners, bearing their sins in His own body on the tree, and as they trust Him, clothing them with His righteousness. . . . Vain philosophies have been widely exploited. Some churches and preachers have resorted to bath tubs and beef steaks to renovate society. They have utterly failed though these things are good in themselves. The malady of the race is spiritual and nothing but the Gospel of the Cross, with the power of the Spirit, will save sinners. . . . We must come back to the simple trust in the unseen spiritual which the Apostles preached and relied on for success."

Dr. Gambrell loved to tell the story of Timothy, an Irish ditcher, who was a Catholic. Timothy lived back in the Tippah Hills of Mississippi, where Dr. Gambrell began his work as a pastor. In those days the protracted meeting was the main event of the year and was the talk of the people for months.

"Hearts turned toward Timothy and he was discussed as one needing salvation. But he was a Catholic. Well, can't God convert Catholics? And a few formed a prayer band and covenanted to pray for Timothy. How to get him to go to meeting was a question. The young preacher had already 'made up' to him and they were quite chummy. They liked each other and with a point of contact to begin

with the pastor began to pull on him. They had a little friendly talk about prayer, its efficacy and how it should be offered, etc., but not a word of depreciation of the priests or of Romanism. The pastor asked Timothy if he believed God would hear him pray if he was penitent and asked right. Timothy said the priest could pray better, it was his business, he could tell the priest and he would know how to tell the Savior. But he was pressed: 'Here you are forty miles from any priest, and suppose you were sick and are going to die and no priest could come, would Christ hear you if you prayed with an humble and trustful heart'? Timothy became strangely agitated, and stood first on one foot then on the other, insisting that the priest could do it better. The preacher had his finger on a vital point and pressed the question. Then Timothy said, 'Yes, I was boating on the Mississippi River once and went too close to some machinery. A peg caught me in the waist band of me pantaloons and was about to send me under the boat and I said, "Lord Jesus, save me," and I fell off the peg that quick.'

"His theology was not in the way at a critical moment. The memory of it stirred his heart. The preacher requested him to go to meeting that day, and after some faint objections, he consented.

"No one entered the place of worship more reverently. He sat far back, evidently much disquieted in his feelings. It was an hour of opportunity. The preacher felt it. The deacon and others felt it. The subject for the sermon was the Priesthood of Christ with plentiful Scripture readings. The Spirit was on the preacher and the people, till speech in prayer and preaching was difficult. But the preacher proceeded in the simplest way to show how the sinner had offended God, how the two were at outs, and how Christ came between, and being man and God, could come between the two, as no man could, and reconcile them by His own blood.

"The sermon was over and mourners called. Timothy came staggering like a drunk man. He did not sit down, nor kneel at the seat; but knelt before the pulpit, and putting his hand over his face bowed his head to the ground, in the meantime groaning like a dying man. He continued in this way for some time, then he rose with a shout that rent the air. His face was transfigured and like Gipsy Smith's Welsh convert, he looked like a dilapidated village meetinghouse lit up for service. His whole soul was radiant with an inward heavenly light. He had touched the Great High Priest and was alive forevermore and knew it.

"Timothy came into the Kingdom without a vestige of his Romanism. Christ was all. He needed no other priest. His spiritual deliverance was complete. When he united with the church, he said, as the light came into his soul, the prayer broke forth from his heart, that God would give him a job of work and let him make money to take care of his neglected wife and children.

"It was months later; the pastor was going back to preach to the old church and he met Timothy in the road. He saw at once that there was something on Brother Timothy's mind. Putting down the implements of his humble calling, Timothy began at once to tell a thrilling story. He had vowed to give God a tenth of all he made, he was so deeply indebted for salvation and work. He had just completed a big job, and as he got his pay, he was to pay up what he owed God. He had paid $70 to fulfill his vow. Then he laughed and cried at the same time, saying God had so filled his soul with joy that he was more in debt than ever."

CHAPTER XI

CHRISTIAN EDUCATION

When J. B. Gambrell was a young preacher he made a talk at a picnic in the hills of Mississippi on the importance of Christian education. One country lad was set to thinking and he asked his father as they drove home in the wagon if he might sell his horse and go to school. The father consented and agreed to help him further. The boy went to school. God called him to preach, and he led many to Christ. Among those whom he won was another country boy, John C. Hardy, who for nearly twenty years has been president of Baylor College. Thus Dr. Gambrell's talk on education had for a part of its fruitage a great college president.

Dr. Gambrell was always the friend and advocate of Christian education. While in Mississippi, he went afield to secure endowment for Mississippi College. For three years he was president of a Christian college. He was fond of saying that evangelism and education were the foundation stones of Christian civilization. We quote from one of his articles: "Baptists are irrevocably committed to denominational education and training for their people. It ought to appeal to every Baptist as definitely and as certainly as missions, because it is a method of missions, and a most effective method." Again: "The whole history of the denomination proves that to grow, the denomination must evangelize and educate." In an address at the opening of San Marcos Academy he said: "A Christian school is a factor in Christian civilization. Schools are the most imperishable memorials of civilization on earth. We cannot have a great country without intelligence. Scotland, for instance, is a poor and bleak country, but no country

on earth has so widely affected civilization as Scotland. This is because they have so much love for learning." "From the Atlantic to the Rio Grande; from the Ohio to the Mexican Gulf, we should make a resistless drive along the lines, holding the two—evangelism and Christian education—as the two rails along which the car of progress must run. We must cure our lopsidedness which has resulted in hundreds of thousands of untrained souls."

He was the unfailing friends of state schools, but he did not believe that state schools were competent to teach religion. "To teach the Bible as literature only is to degrade it, and to make it less than worthless. But to teach that it is a Divine Book is something the state is not prepared to do. . . . I want to go on record now as being opposed to all that delicately devised out-reaching methods by which state institutions are seeking to get the lead of religious education. All the state has to do is to hold the dogs of persecution while the preachers of the simple gospel enlighten mankind."

In season and out of season, Dr. Gambrell urged parents to send their children to college. "In the program of every family something ought to be first," he once wrote. "It is making and saving money; it is religion or it is education. In nearly every case where parents set themselves resolutely to educate their children they can do it. General Lowrey of Mississippi, the founder of Blue Mountain Female College, had a large family, a dozen or so, and he adopted another girl. He said to this writer once, immediately after the Civil War, when things were extremely difficult: 'My wife and myself have determined to educate our children, if we have to sit on stools and sleep on pallets on the floor.' They did educate their large family and the world is better for it."

We are reminded of what we heard Dr. Bizzell, president of the University of Oklahoma, say recently. He is a graduate of Baylor. Not long ago while in Oxford he was

asked by a friend where, in the light of his experience, he would go to school if he had to do his undergraduate work again. He replied that he would go back to Baylor. A Christian school gives us something that we cannot get anywhere else, and in the standards and ideals of true education it gives to state schools something they cannot get anywhere else.

When Dr. Gambrell began work in Texas, the Baptist schools in that state were hampered by a heavy indebtedness. As Dr. Gambrell and Dr. J. M. Carroll were traveling together on a train one day, Dr. Gambrell suggested the possibility of pooling all the debts of the schools. Dr. Carroll developed the plan which led to a federation of Baptist schools in what was known as the Education Commission. Colonel C. C. Slaughter, a well-known Baptist philanthropist of Dallas, agreed to give $25,000 on a fund of $212,000 to liquidate the indebtedness of the schools. There was a generous response by Texas Baptists, and during the next few years, including the two buildings given by F. L. Carroll and George W. Carroll, nearly $500,000 in cash went into schools. Dr. Gambrell was chairman of the committee which formulated the plan upon which the participating schools agreed to unite.

Dr. Gambrell, himself, wrote something of the experiences of those days: "I went to New York to secure help from the Education Board, in putting the plan through. The secretary heard me patiently, in fact, turned himself over to me for an indefinite time. He highly approved the plan, but looking me in the face, said, 'Dr. Gambrell, your plan is the best I have heard; but Texas Baptists are able to raise that $212,000; don't you think so?' I was embarrassed. I knew they were, and about all I could say was, 'It may be hard to make them think so.' The secretary could not be made to believe we really needed help in that part of the program, and, as he was between me and the $50,000 I went for, I had to let him have his way.

LIBRARY K. C. K. BAPTIST SEMINARY

Really I am glad the help was not given. It did us good to raise it. Our noble brother, C. C. Slaughter, started us off with $25,000 which, in one way and another, he more than doubled. Dr. B. H. Carroll threw his giant strength into the struggle, and finally it was done. Texas Baptists had fought a great battle and a veritable complexus of difficulties, and had won a signal victory. That marked the beginning of enlargements along different lines. It demonstrated the high value of unified effort."

Concerning academic freedom, about which we hear so much these days, Dr. Gambrell once wrote: "Christian schools are to propagate the principles of the people who build them. Suppose a teacher does not believe with the people who founded the school. Shall he be denied the right to teach what he believes? Not at all. Baptists stand for liberty—but there is liberty on the outside of a Christian school as well as inside. The people who build schools have the right to have their beliefs respected and certainly no one has any right to take pay from people to preach their doctrines down. Baptists ought to control their schools as they do their preachers and other things."

As we shall see in a later chapter Dr. Gambrell was a great believer in ministerial education and spent the last few years of his life in training preachers.

CHAPTER XII

THE MINISTRY OF HEALING

One of the most gifted men in the ranks of the last generation of Southern Baptists was Dr. C. C. Brown of Sumpter, S. C. For years before his death he was especially interested in the welfare of the old preachers. Some fifteen or sixteen years ago, the South Carolina Baptist Convention had up the question of building a Baptist hospital. When the Convention met there was considerable opposition to the report of the committee, and Dr. Brown, writing about the discussion, said that a blind man could see trouble was brewing. We quote from his article describing that meeting:

"Dr. Gambrell—the same saint and sinner combined who sits astride of the Texas hurricanes—had drifted in and I was sitting in a chair just behind him. The back of his head was toward me, not more than twelve inches away. Judging from the back of his head, I took up the idea that Gambrell had either seen or heard of a hospital during his time, and therefore possibly knew something about such an enterprise. Not being much afraid of him, and feeling safe in his presence, I asked him if he had any hospital ideas. He said he had. I told him he must go to the bat next. The brother who was speaking didn't have any very special argument to present—that is, none that I could get hold of. He finally completed his speech, said he was again' the thing, and in the dust of his retiring, I sprung to my feet and moved that Gambrell be called upon to speak. The motion prevailed everywhere, inside and out, and thereupon I lifted him to the rostrum, took the bridle off, and told him to caper as he pleased. He moved out into the big road. His gait was slow and easy. He talked like he was

talking to a woman that he loved. There was neither strain nor strut. He just talked on, saying things as he talked, and always leaving the impression that he had a large reserve force to draw upon—a supply of stuff that he had not yet called into service. A red thread of love and gentleness was hooked in at the first word, and he just pulled it along with him as he went. He did not rant nor rage. The sun and moon and stars were all shining. He told about what the Lord did toward healing people, and about how the Catholic folks had gotten better hold of the healing idea than we had; and then he told about human suffering, and how folks would love you if you helped them, and all the time his voice was getting softer and gentler, and the rolling chairs and hospital beds and white-capped nurses passed in procession along the avenue of our fancy. Some folks were feeling for their purses, some for their handkerchiefs, and others still, like me, for instance, just sat there and sat there, and finally I wished that I was a hospital myself. And love did it all—not gunpowder and brimstone and g. d. caps and all that, but only a message of love, which is the greatest thing in the whole world. Now we are not going to fight any more about having a hospital —we're going to have one, and when any of you Texans get sick, you can come on up here, and we'll nurse you back to life for Gambrell's sake."

The oldest Baptist hospital in the United States is the Missouri Baptist Sanitarium, St. Louis, founded in 1889. This hospital now has a total bed capacity of 400. Dr. B. A. Wilkes is superintendent. The next two were the Baptist Memorial Sanitarium (now Baylor Hospital), Dallas, and the Houston Baptist Hospital which were opened in 1907.

Dr. Gambrell was a member of the committee which had in hand the building of the Baptist Memorial Sanitarium in Dallas. The charter was issued October 16, 1903, and the first recorded meeting of the trustees was held a week later. The Sanitarium was opened in March,

the next year, in an old building, with limited facilities, but after operating a year was suspended until the new building was completed. The new building, still the main unit of the great plant, was opened in October, 1909. The visit to Dallas of the great Austrian surgeon, Dr. Lorenz, in the Spring of 1903 stimulated the interest in hospitals, of those who heard him speak. At a banquet given Dr. Lorenz by the physicians and surgeons, May 23, 1903, there was an enthusiastic response to the suggestion of Dr. Truett that a great sanitarium be built to serve humanity.

"I raise the question at this time, a notable period in the history of our city," said Dr. Truett, as reported by the *Dallas News*, "if, with the rapid growth of our city, there should not be erected a great humanitarian hospital, which would illustrate the glorious result of Christian influence in this city." On June 18, the same year, Dallas Medical College was transferred to Baylor University, and the following October was opened as the Medical department of Baylor. At the meeting of the Texas Convention at El Paso in 1920, the consolidation of the Texas Baptist Memorial Sanitarium with the Medical College and conjoined institutions was authorized by the Convention.

The Texas Baptist Memorial Sanitarium, the name of which was later changed to Baylor Hospital has now a total of 375 beds and last year ministered unto 10,352 patients, not including visits to "out patients."

From that time until his death Dr. Gambrell was deeply interested in hospitals. With reference to their Scriptural justification, he wrote: "The parable of the Good Samaritan carries the teaching of Jesus concerning the duty of the well and strong to the helpless sick. The wounded man was a stranger. He had one claim on the Good Samaritan —he was a human being in need. The conduct of the Good Samaritan points the way for all the generations of men. He supplied the immediate wants of the poor unfortunate and provided for him in an inn till he could get well and

take care of himself. The modern Christian sanitarium is the Good Samaritan concept materialized and made effective."

Here is one of many concrete instances of the ministry of the Baptist Memorial Sanitarium as recorded by Dr. Gambrell: "The mother of three children, the wife of an Oklahoma farmer, had suffered two operations, one in her little home out on a farm, the other in a rude hotel, with no suitable arrangements, both of them unskillful. She was put on a train and sent to Dallas, arriving in an utterly helpless condition. Her husband came with the children, through the country in a cart, hoping to find her alive. The woman was carried to the Baptist Sanitarium, and had another operation, curing all the troubles. The doctor and the nurse gave their services and the Sanitarium stood the expense. When the husband, with the children, found her she was well, though weak. I knew personally of this case. My daughter was the nurse. To see this woman meet her loved ones was to pay for all the money and labor put into this great plant."

CHAPTER XIII

EDITOR BAPTIST STANDARD

The story has already been told of Dr. Gambrell's experiences as editor of the *Baptist Record,* Mississippi. Whatever his work, whether secretary, college president, or editor, he was a prolific writer. As a young pastor he practiced writing so as to express clearly and concisely his thoughts. He had rare gifts along this line. In speaking or writing he could use a homely illustration which would more effectively convey a great truth than volumes by some other men.

In 1909, J. Frank Norris, then proprietor, editor, and manager of the *Baptist Standard,* sold his interest in the *Baptist Standard* to a group of brethren, George W. Truett, H. Z. Duke, J. B. Gambrell, R. C. Buckner and C. D. Fine. In behalf of the committee purchasing the paper, Dr. Gambrell said: "It is agreed that not a man who has or may take stock in the *Standard* shall ever receive one cent in dividends. . . . The group of men, laymen and preachers, who have undertaken the complete reorganization of this exceedingly important denominational enterprise would not have assumed such responsibility, not a single man of them, except as an imperative duty, not longer to be ignored."

Four years later the ownership of the *Baptist Standard* was transferred to the Baptist General Convention of Texas where it is still vested. Shortly after the purchase of the *Standard* by these brethren, Dr. J. B. Gambrell was asked to become editor. On February 1, 1910, he resigned as mission secretary and accepted the editorship of the *Standard.* Just after assuming responsibility as editor of the *Standard* he referred to a critic who said of Dr. Gambrell: "Now that he turns from the secretaryship, he finds an

easy job as editor." Dr. Gambrell commented: "This reminds one of the Irishman's splendid optimism. He had just reached New York from the old country and found his first job. He wrote back to his home people, saying that America was the greatest country in the world. They were building a twenty-story house and he was working on it, and getting a dollar a day; and all he had to do was to carry the brick and mortar up and the other men did all the work. It is a great thing to be an editor in a free country."

In his work as editor Dr. Gambrell never gave much attention to details. While other men made pins he made locomotives. We shall never forget two observations we heard him make frequently concerning editorial policies. One was, "A paper should be edited for the readers and not for the writers." The other, equally pertinent, was, "It is as necessary for an editor to keep things out of the paper as it is to put things in."

Through the years of leadership of Dr. Gambrell, he was greatly re-enforced by Mrs. Gambrell whose prayers upheld and whose counsel strengthened him. In Georgia she was corresponding secretary of the W. M. U.; and when they moved to Texas, she was elected secretary of the women, without salary, and was appointed by the Board as assistant to Dr. Gambrell. There was not a missionary who labored those years under appointment of the Texas State Board of Missions who was not helped and encouraged by Mrs. Gambrell. Many a frontier missionary, devoting himself in sacrificial service to the winning of the lost was given new courage for his tasks by the counsel of that noble woman. She gave especial attention to missionary work among the Mexicans and carried on the correspondence with the Mexican missionaries. After she came to Texas she mastered the Spanish language that she might the more efficiently serve them.

On January 15, 1911, scarcely a year after Dr. Gambrell became editor of the *Baptist Standard,* she fell asleep in Jesus. Her going was a great loss, not only to the Baptists of Texas, but to the entire South. The next week after her death, Dr. Gambrell wrote the following brief but beautiful tribute to her memory: "The editor and family send a message to the many who by letter and wire, by resolutions passed in public meetings, and by words face-to-face, have expressed sympathy for us in our recent bereavement. Truly we are bereaved, and truly we are blessed. We have seen grace displayed, and faith triumphant. There was light at eventide. 'The Little Soldier Lady,' as she was aptly and beautifully called by one who worked by her side for years, fell on the highest place of the field, far above the clouds, and as she lay in the quiet and serene dignity of death, the radiance of heavenly light transfigured her countenance. Never did eternal things seem so real. Never have we been so certain that a life of self-forgetfulness and servitude to others is the only life worth living. Never has the fellowship of the saints been quite so sweet. Never have we been so committed to live worthily, and to finish the work given us to do." Among the testimonies to her wonderful life we quote from an appreciation by Dr. B. D. Gray: "With all her brilliancy of intellect and vivacity of spirit and versatility of attainments, she was, everywhere and under all circumstances, the sincere and devout handmaiden of the Lord."

Dr. Gambrell would not permit his bereavement to turn him from his tasks. The sainted J. F. Love said that the morning following the burial of Mrs. Gambrell, Dr. Gambrell returned to his office. "Feeling a tender sympathy for him," wrote Dr. Love, "I went into his office, put my hand on his shoulder and said, 'Dr. Gambrell, you will never know how much your brethren sympathize with you.' He quietly pushed the papers back, turned to me and said,

'Well, I have decided to go on and try to do what I ought to do,' and without another word turned back to his desk and took up his work.'' Dr. Jeff D. Ray of the Southwestern Seminary recently paid the following tribute to Dr. Gambrell's fortitude in spite of great personal bereavement: ''When the wife of the late Dr. J. B. Gambrell died, his friends, knowing his chivalrous devotion to her and how almost like a child he, in so many things, depended on her, feared that he would go utterly to pieces. The day she was buried one of his friends referred delicately to this danger, and the brave man said: 'You need not be uneasy about me, I am going to do right.' Though all of us know he travelled a desperately lonely road to the journey's end, the next day after she was buried he took the flag of service in his hand just as before, and nobody ever saw him falter and nobody ever heard him whimper.''

Through the years after the death of his wife Dr. Gambrell carried in his memorandum book and read frequently, with the loved one in mind, the following poem which he had clipped from a newspaper:

''Only thy dust is here, thy dust
But when chill May uncloses
Her petals and is June, I feel
A heartbeat shake the roses.

''Earth and the sun were sweet to us,
Green grass and brooks and laughter,
And I can not think of thee a ghost
Within some strange hereafter.

''Dawn and the hills were glad of us,
Tossed corn and windy meadows,
And I should not know thee as a shade,
Pallid among pale shadows.

"Stars and streams were friends to us,
Clear skies and wintry weather,
And it was not wraith and wraith with us,
But flesh and blood together.

"Only the dust of thee is here,
But when mine own day closes,
I will lie down beside thee, love,
And mingle with thy roses."

In 1912, Dr. Gambrell was elected a member of the faculty of the Southwestern Baptist Theological Seminary, and took up his new duties in the session opening October 3, 1912, as professor of Christian Ethics and Pastoral Theology. After the consolidation of the Mission Board and the Education Board by the Texas Convention meeting in Abilene in November, 1914, Dr. Gambrell was re-elected General Secretary at the December meeting of the Executive Board of the Convention and resigned as editor of the *Standard*. E. C. Routh who had served as associate editor since January, 1912, was elected editor. During the next six years, the last years of his life, Dr. Gambrell was to face tremendously important issues, and his denominational contacts were to be world-wide. How much work was to be crowded into those few years!

CHAPTER XIV

DEMOCRACY AND DISCUSSION

Through the period of his participation in denominational affairs as editor, college president, secretary, and theological teacher, almost fifty years altogether, Dr. Gambrell wrote more for the denominational papers than any other man of his day. He always had something to say and said it in such a fashion as to attract and hold the attention of plain Baptists. He believed that in a democracy there must be discussion of vital issues in order that the people might act intelligently. For this reason he believed that denominational papers were necessary. "It is the part of Baptist papers, one of their greatest functions in the denomination," he once wrote, "to promote a healthy discussion of vital issues. It is our conception of an editor's function that he himself must be a seer and he must open the way for full and frank consideration of everything that belongs to the denomination. In that way we will progress; in that way we will avoid explosions. Discusion is a safety valve. An all-round discussion is a readjusting process by and through which forces are united on higher ground constantly."

But we must get back to Dr. Gambrell's conception of democracy, of the necessity for a democracy among a free people. He said that there have always been some Baptists afraid of democracy turned loose. "Unless it is turned loose it is not democracy." We quote further from one of his articles along this line: "A close circle of managers may deceive themselves. They see certain things that are not visible to the naked eyes of all the people, but we all need to remember that while bureaucracy has a limited number of practiced eyes, democracy has innumerable eyes looking in every direction . . . Now what is necessary in

order that the expert knowledge of the few who are giving all their time to a work may be available to the masses and the broad general view of the masses may be available to the leaders? Just one thing—free, frank, open-field discussion with the light turned on everywhere. That will grow a great denominational life, safeguarded at every point and strong in the confidence of the masses.

"We are not unmindful of the fact that free and frank discussion is somewhat disturbing. Democracy is not peaceful; it disquiets the sleepers; it is hard on assumptions; and it is death on wrong theories. If we are to enjoy democracy in church and state we will have to make up our minds to have growing pains and suffer the discomforts of a constant process of reconstruction. Kings and potentates and hierarchies would like to have it easy and let the word go out from a select circle and all the rest obey. . . . In denominational ranks, periods of discussion have been periods of growth, notwithstanding much which has been called discussion has been a very low order of dogmatism and ignorant rant. Still the people worked off their feelings, the masses were agitated, and the truth got to them after awhile and the net result was progress. Baptists must not be afraid of discussion. Anything that concerns the people may be discussed. Of course there are limitations and one question need not be discussed forever. There are also questions too little to be discussed in any large way. There are questions of mere privilege which need not be largely discussed, but the great matters that concern doctrine and the orderly ongoing of the Kingdom are matters that ought always to be open to the whole denomination."

On another occasion he wrote: "Very much will depend upon the temper of the discussion. There has been, in my day, among Baptists far too much intolerance in discussion. We must remember that with respect to any broad matter which discussion would cover in a wide territory, Baptists will be found of all temperaments, widely

differing environments, varying traditions, and so on. Some men will approach a conclusion very cautiously. Others will rush quickly to a conclusion and very many reach their conclusions on partial evidence. I recall a discussion I started once with Dr. J. P. Boyce. We had not gone far until he completely convinced me that I was wrong and he was right and I had a very fine opportunity to take 'back water' which I did. Both of us wanted to know the truth, and he knew more of it than I did. This was brought out in the discussion and I was wiser."

At the close of the World War, Dr. Gambrell called attention to the world-wide trend toward democracy and wrote: "Democracy carries with it both the right of, and the necessity for, open discussion. Given the facts concerning any proposition of common interest and the people at large will in time reach the best solution of any problem. The common sense of the masses often makes better use of learning than the most learned do. Cooks are not the best judges of what they compound and cook. The proof of the pudding is eating it. I am so sure of the fundamentals of democracy, both in church and state, that I would let no set of men on earth control in either church or state, no, not even if I were all the men myself . . . We must look to discussion to clear the road for progress, and to enlighten and inspire the masses to walk the upward way . . . If we are to discuss the democratic method in open discussion we must not slow up on doing the will of our Father. While we discuss let us not be like the feeble engine that stopped every time the whistle was blown."

Dr. Gambrell was a great believer in the power of sunshine to kill microbes. He once referred to a speech which he heard President Wilson make when he was Governor of New Jersey. Some men representing certain special interests made an engagement with Governor Wilson to talk over matters. "They appeared on time, and were duly received in the Governor's office, but they hesitated and halted,

looking at the open door where people were coming and going. Finally one of them said, 'Governor, would it not be better to shut the door?' The Governor replied: 'Not at all; there are no secrets in this office when the public interests are involved.' The men talked in a rambling way for awhile and went out without ever mentioning their business. After relating the incident, Mr. Wilson put that monumental chin out, looked down his fine large nose, and said, 'Ladies and gentlemen, sunlight is good for all sorts of microbes.' " Then by way of further illustration, Dr. Gambrell told the story of trouble that was brewing in another state, years ago. "One otherwise very useful brother had an almost incurable itch for managing things. His method was not as uncommon as it should have been. He would see one member of the board and commit him to his scheme; then another, and on, avoiding those he feared he could not control. Then he would induce those won to his view to bring others over, keeping himself out of sight. When the board met everything was fixed. A new member was put on the board and he soon saw what was happening. At the close of a very important meeting in which the managing brother carried all of his points, the new member rose and said: 'As a servant of the denomination, I am on the board to confer with the rest of you, with a view to reaching right conclusions. This is not a deliberative body, but a machine run by one man, and I now give notice that if we ever meet again with members fixed beforehand, I will leave the board and publish my reasons.' There was a shock—some plain talk, and a general agreement that the fixing method was not in good religious form, with an all-around agreement that it would never occur again. The prospect of a flood of sunshine scattered a bad nest of microbes and cleared the air."

As already indicated, Dr. Gambrell reminded us that there are limitations in open, Christian discussion which should be respected. More than twenty years ago he wrote

an article on "Concerning Criticisms and Limitations." We quote from that discussion: "But what is criticism? Everything which goes under that name is not criticism by any means. In most cases of abuse and apostasy from the high function of criticism to the base use of counterfeits, a reasonably clear mind need not be deceived. To make up a case against an adversary out of the odds and ends of things, and represent the other party as holding these things in that form, and then to proceed to criticise him on the basis of your own creation is not criticism but fraud. Close akin to the foregoing is the practice of interpreting the words of another contrary to their real meaning, and then criticising the false interpretation as the doctrine of the other party. There are many plain abuses of the respectable word 'criticism' practiced on a long-suffering public. For instance, a man gives columns on columns in his paper to insinuating evil thoughts touching a man or his enterprise. His paper or his speech teems with evil surmises. This is not criticism. It is total depravity exuding from a debased nature. Bold accusation and robust denunciation are not criticism. A man shooting at another with intent to hurt is not a critic. A man putting a cross-tie on the railroad track to derail the train is not a critic of the train. He is a criminal wrecker. A boy in school who is out watching for a chance to stick a pin in his fellows is not a critic but an imp, greatly needing a vigorous rear attack with a shingle or some such useful adjunct to the teacher's equipment . . . Criticism is an inalienable right. It belongs alike to all; but like everything else, it can be abused, and has been scandalously . . . Adverse criticism has its place, and at times we must open sores down to the very bone. But the main function of criticism is to reveal the good in the clearest possible light and to make it attractive. The world advances on affirmations, not negations. You cannot sweep darkness out of your house; but the darkness disappears the instant you bring in the light."

CHAPTER XV

A DENOMINATIONAL STATESMAN

As a denominational statesman Dr. Gambrell's sympathies were world-wide. His counsel was sought by Baptists, white and black, North and South. He helped to work out problems of denominational comity. In Texas he led Baptists through rugged difficulties, out into the plain of victorious achievement. He was one of our wisest denominational statesmen.

We recall what Dr. Mullins wrote of Dr. Gambrell as a denominational statesman: "He had a passion for the unity of Southern Baptists. In some quarters there was a variation in doctrinal emphasis and he used to say there were some Baptists who were 'hard and gritty' in disposition and method. Some of them were like knots in the log of denominational life, but he said he preferred knots that were sound to a rotten log without knots . . . He was convinced that we should stay on the main track and not be led aside by side issues. He saw many dangers here . . . He was strong in his insistence upon adhering to the simple program of the New Testament. He accepted the simple democratic polity of the New Testament, the priesthood of all believers, the right of every man to direct access to God, the ordinances and polity of the New Testament church as they were delivered to us, and the whole program of world evangelization and the necessary program of education to accompany it. . . . He did not believe in entering into evangelistic and missionary combinations with other denominations because it would hamper us in bearing full witness to the truth of the New Testament as we understand it. . . . He believed with all his soul that Baptists have a message for the age in which we live. He was fond of

saying that the Reformation under Luther was not completed. . . . He had an outlook upon the political developments of his times, in England, in the countries of Europe, in America. He loved to interpret those movements in a great way and, like all men with a world horizon, he saw political movements in their relation to the world-wide movements of the Gospel. . . . In a sentence, the outstanding service which he rendered to his generation of Baptists was in unifying the various elements among Southern Baptists, on the one hand, and on the other in restraining them from unwise combinations with alien forces."

We are reminded that when the Southwestern Baptist Theological Seminary was opened at Fort Worth, Dr. B. H. Carroll wrote Dr. Gambrell that the Seminary was ready to confer on him the degree of "Son of Issachar." The Sons of Issachar had understanding of the times to know what Israel ought to do. That appellation fitted Dr. Gambrell. He had a rare understanding of the times and knew what Israel ought to do. How many times we have wished for him since he left us! But as Elijah's God was with Elisha, so heavenly wisdom is vouchsafed unto all who ask God.

We reserve for other chapters a study of his superb leadership of Southern Baptists while president of the Southern Baptist Convention, his activities during the World War, his constant opposition to unionizing programs, and his fellowship with European Baptists. Here we record the service which he rendered American Baptists in working out the agreement of denominational comity which was adopted by the Southern Baptist Convention in 1912, and his sympathetic attitude toward Oklahoma when the Baptists of Oklahoma were wrestling with the problem incident to the change from double alignment to single alignment.

At various times in the last twenty-five years, questions have arisen concerning Baptists in states that had affiliated

with Northern Baptists but desired to co-operate with the Southern Baptist Convention. This was true of Southern Illinois, New Mexico, Oklahoma, and Missouri. When the Southern Baptist Convention met in Oklahoma City in 1912, the Convention adopted the report which had been prepared by a committee on Relations with the Northern Baptist Convention. That committee consisted of E. Y. Mullins, J. B. Gambrell, A. J. Barton, Lansing Burrows, G. A. Lofton, F. F. Gibson, Hight C. Moore, and Joshua Levering. The committee had its first meeting September 27 and 28, 1911, at Old Point Comfort, with a similar committee from the Northern Baptist Convention. Another meeting of the joint committee was held January 24 and 25, 1912, at Hot Springs, at which time a report was received from a sub-committee which had visited New Mexico, where the question of denominational comity was then acute. In the lengthy report adopted by the 1912 Southern Baptist Convention, which may be found in full in the annual for that year, were stated the following fundamental Baptist principles which we quote:

Fundamental Principles

"1. The independence of the local Baptist church.

"2. The moral interdependence and the co-operation of Baptist churches in promoting the interests of the kingdom of God.

"3. The purely advisory nature of all denominational organizations in their relation to Baptist churches.

Organizing Principles

"The voluntary principle should rule in all general organizations among Baptists.

"Contiguous Baptist churches should unite in district associations and in state conventions for the promotion of the kingdom of God and their common denominational interests. The ideal organization is one association in a given

territory and one convention in a given state. There may be local conditions, however, which make impracticable the immediate attainment of this ideal.

Concerning Comity

"1. Financial aid given to churches by a general denominational body should create gratitude to God and promote Christian fraternity in service, but should not impair in any way the freedom or autonomy of the church or churches receiving such aid.

"2. Denominational organizations of every kind should jealously regard the rights of all sister organizations, and of the churches, being always careful to promote unity and harmony, and to maintain inviolate the highest principles, thus exemplifying the noblest function of liberty, to-wit: 'a proper respect for the liberties of others.'

"3. No Baptist body should use its influence to disintegrate or injure the work of any other Baptist bodies. Every Baptist organization should be an integrating and constructive force."

As a result of the agreement of that joint committee, home mission work in New Mexico was transferred to the Home Mission Board of the Southern Baptist Convention, the two existing state organizations were dissolved, and a new state convention was organized. New Mexico is still a great home mission territory, and in the light of the history of New Mexico Baptists, Southern Baptists are especially obligated to re-enforce their brethren in New Mexico.

Dr. Gambrell was a member of the "Peace Conference," held early in 1900, which worked out a plan for the unification of the Baptist forces in Oklahoma. At that time there were two Indian Territory Conventions, representing Northern Baptists and Southern Baptists. Among other members of the "Peace Conference" were H. L. Morehouse, R. C. Buckner, F. H. Kerfoot, N. B. Rairden, and J. M. Frost. In his notes of that conference Dr. Morehouse

wrote of Dr. Gambrell: "Eminently fair, open-minded, and candid. At a critical moment he came out decidedly for recognizing both bodies as equals in the formation of its new Convention. He presided well, frequently taking part in the discussion in an effective and often humorous way." The recommendations of the Conference were followed and the two Indian Territory Conventions were consolidated in the meeting that year at Durant. The two Oklahoma Conventions followed the example of the Indian Territory and consolidated at Blackwell in October, 1900. The Constitution and By-Laws of the Baptist General Convention of the Indian Territory were prepared by Gambrell, Morehouse and Kerfoot. In 1906, at Shawnee, the two Conventions, Oklahoma and Indian Territory, were consolidated, but the new Convention continued its alignment with both Northern and Southern Baptists until 1914.

In June, 1912, the month following the meeting of the Oklahoma City Convention, Dr. Gambrell wrote an editorial for the *Baptist Standard* on "The Case of Oklahoma State as It Now Stands." We quote from that editorial: "The new state of Oklahoma is going to be one of the most important in the American Union. It is marvelously rich in natural resources. It will be a state of wealth and one of the most progressive in the Union. . . . The population of the state is cosmopolitan. This itself in the long run will make for progress. Oklahoma will be a state of large ideas tried out in the fire. When the smelting process is through with, the result will be a population unsurpassed anywhere in the American Union. . . . The time has come to take up the question of unity in the right way in Oklahoma. A good deal of the strength of Oklahoma Baptists is now played out balancing, whereas all of its strength ought to be laid out on a straight pull uphill. I do not hesitate to say that the state should follow the ideal of Baptist unity polity laid down by the committee of eighteen, nine from the North

and nine from the South which reported to the Convention in Oklahoma City. That report sets out the idea that there is to be one Convention in each state with a single alignment. A double alignment must and always will mean weakness. Oklahoma ought to be aligned definitely with the Southern Convention or the Northern Convention. It does not matter a particle whether a man is from the North or from the South, from the East or from the West; the question is whether he is a Baptist right, and is he willing to go in and work with his brethren to make the place he has chosen for his habitation the best place in the world for the Baptists and the best place for the Kingdom.'' We may add that, two years later, in 1914, Oklahoma Baptists, in annual Convention, with Secretary J. C. Stalcup leading, adopted almost unanimously the principle of single alignment with the Southern Baptist Convention.

CHAPER XVI

A TEACHER IN A THEOLOGICAL SEMINARY

Some time before Dr. B. H. Carroll resigned the pastorate of the First Baptist Church, Waco, in 1899, to direct the work of the Baptist Educational Commission in Texas, he taught Bible classes in Baylor University. Later the name of the Bible department was changed to the theological department of Baylor University, with Dr. Carroll as head of that department. The Texas Baptist General Convention at its meeting in San Antonio, 1907, voted that the theological department be chartered as a separate institution. In 1909 Fort Worth was selected as the habitat of the new seminary, and in the fall of 1910 the Southwestern Baptist Theological Seminary was moved to Fort Worth.

The story has often been told about Dr. Carroll's conception of the Seminary. In 1905 he was on a train in the Texas Panhandle. He had been reading all day and his eyes were exhausted. As he looked over the plains, there came to him a vision of the multitude of preachers with limited education who were hungering for better training in their work. He said that there came to him, as clear as if somebody had spoken, the Word of the Lord, "I am He that liveth and was dead and behold I am alive forevermore." Dr. Carroll tells the rest of the story: "When I came to myself I was standing, gripping the back of the seat in front of me. Becoming conscious that my fellow passengers were looking at me, some with amusement and some with amazement, I sat down, confused, embarrassed and humiliated. But from that hour I knew as definitely as I ever knew anything, that God would plant a great school here in the Southwest for the train-

ing of our young Baptist preachers. That night in Amarillo I made a list of one hundred friends of mine in different parts of the country whom I would ask to join me in contributing each, one hundred dollars a year for three years as an emergency fund to launch the institution. I have dedicated this summer to seeing, one at a time, these individuals. Ninety-nine of the hundred promptly and with apparent joy acceded to my request."

In October, 1904, Dr. R. C. Buckner led in the organization in Dallas of a Baptist training school for women under the supervision of the Baptist Women's Missionary Workers of Texas. Dr. Gambrell was elected a member of the faculty of that training school. When the Seminary was moved from Waco to Fort Worth, the training school was likewise moved and now has a great building on the campus of the Seminary.

In 1912 Dr. Gambrell joined the teaching force of the Southwestern Baptist Theological Seminary. The next year he was elected full professor in the Seminary, which relationship continued until December, 1914, when he was elected general secretary of the consolidated Board of the Convention. During the little more than two years of his connection with the Seminary the first time he taught four days a week at the Seminary and spent Saturday and Monday in the *Baptist Standard* office when he was not away on some trip for the Seminary. When he became secretary in December, 1914, he resigned as editor of the *Baptist Standard* and as professor in the Seminary. In June, 1918, he asked to be relieved of his active duties as secretary and resumed his work at the Seminary, which relationship was maintained until his death in 1921. Dr. F. S. Groner was elected secretary.

In November, 1914, after months of suffering, Dr. B. H. Carroll laid down the work which he had so nobly carried forward. One of his last charges to Dr. L. R. Scarborough, who the next year was elected his successor, was:

"Lash the Seminary to the heart of our Redeemer." A short time before his death he told some friends, "If anyone wishes to build a monument to me, let them keep the Seminary evangelistic and spiritual."

Dr. Gambrell was an unfailing friend of preachers. There are hundreds of men throughout the South who thank God for the instruction and inspiration received from him while in his classes in the Seminary. He believed profoundly in ministerial education. We quote from him on this point: "Training is a universal necessity to the best kind of work in any calling of life. It has been said so often that we are in danger of passing it without thought. Pastors are the key-men in the Kingdom. We can never go beyond them. If we are to go forward we must have pastors to lead forward. If we train our coming leaders, they will do the rest after we older ones sleep in our dusty beds."

He believed that our seminaries should be kept true to the faith and should stand for the whole Bible. "Our theological seminaries hold the key positions in the denomination. If they are what they ought to be, they are fountains of life, light and health to the churches. If they go wrong, to a fearful extent, they poison the life of the churches and sow dragons' teeth in the fields of Zion."

Back in 1913 in a controversy with Dr. Vedder of Crozer he wrote: "No seminary is good where Paul, an apostle of Jesus Christ, by the will of God, is counted a back number, where he is treated as an impertinence, a hinderer and almost a supreme calamity, and where justification by faith is regarded as a 'legal fiction.' . . . We are in perilous times. For years I have kept an eye on 'modern thought,' 'modern scholarship' movements, etc. They have never promoted a great revival. They have founded no great charities. They have built no great churches."

He had his own methods in teaching and he was gifted

as a teacher. Concerning his use of text-books he related one of his experiences: "Last session I was to teach Christian Ethics in the Southwestern Baptist Theological Seminary. I began, betimes, to find a text-book. After spending some good money buying books, I put them all off where they would not get in my way and took the New Testament, where it is all put down in simple words, plain to the simple mind. The truth is, the Bible has spoilt me for reading much of the output of modern books."

Once, while visiting his class, we heard him urge the students to ask questions: "It would be a good thing if the congregations would ask the preachers questions. It would greatly limit the liberty of some preachers." Then he added some pertinent comments: "Don't wear long faces around; get into the fine art of laughing. Be on time. If you get into the habit of dragging to your classes here, you will drag out yonder and your congregation will frazzle out. You have come here to work; you will be saved in your examinations by work and not by grace."

"It is my dream," he once wrote, "that the Seminary may be a veritable war camp for training real soldiers who will go forth, not as 'nice ministers,' quiet, dignified, complaisant scholars, but heralds of a revolutionary gospel, having the apostolic fire, with the apostolic doctrine."

He was a wise counsellor and his own life was a constant inspiration to the preachers who were associated with him. We cannot better set out his own attitude toward young preachers than to quote from his address in June, 1913, when he delivered diplomas to the graduates of the Seminary:

"My first word is that you are going into a hard service. There is a place where good preachers and good Christian workers will have a good, easy time—but it is not in this world. It lies beyond Jordan. There is not going to be any way for you to get out of a hard place. If you undertake to run out of it, you will run into it

and all the harder because you run. It is a great thing for soldiers to know what they are going into. If you have a mind not to work hard where you happen to go, you will have a hard time moving. So a hard time is due; it is coming to you, and you will be certain to get it.

"The key word this morning is: Hold fast. I have less and less regard for brilliant people who soar aloft, and more and more regard for the plain man who sticks to his work and just keeps on, and keeps on. We once had a great fight with General Grant in the Civil War, and we whipped him time after time, but he was there next morning just like nothing had happened until he tired us out. It is the person of that kind that counts. The preacher who just touches things with his fingers will be trying them all around and will work himself out. These are great words: Hold fast.

"At the turning point in the battle of Waterloo, which was the turning point in the destiny of Europe, Napoleon threw his Old Guard on Wellington's men and they came with that fury that made all Europe tremble. The hearts of the Englishmen quailed before the fury. Then the Duke of Wellington rode into the ranks of his men and, lifting his slouch hat, waved it over his head and shouted: 'Hard knocking, gentlemen, hard knocking! But victory is for those who hold out the longest.' The storm could not last; the waves must go back, and Wellington was triumphant.

"Get a grip on things and hold on. I want to suggest, brethren, that you hold on to simplicity. In describing Western life, a poet says that the difference between a certain preacher and other parsons who come out there was that being a preacher did not keep this one from being a man. You must be a man first; a clean man. Be a simple man. Do not be a skyscraping preacher. The fine preacher up in the air will not do much. Be a simple preacher. Talk so that people can understand you. Talk so

children can understand you. Preach to the Negroes every chance you get, and watch the dullest black face in the crowd and see if he understands. If you can preach so the Negroes can understand, and the faculty can understand, then all between may understand. When the preacher is talking so the common people cannot understand him, he is missing it. Put some natural life into your speech, into your preaching. Beware of great sermons—many of them are great vanities, and have a way of breaking down in the middle. Preach to the people—to the mass of the people.

"Hold on to your courage, brethren. I do not know of anything in the world that is a greater reproach than a whipped preacher, a whining preacher. He is the man that heads the army; he is the man who must reach the hearts of the people, and hold them up to the right line.

"When the siege was on at Lady Smith there was a man with the British army, an officer, who walked around among the men every day and said: 'This will be the last day. They will get us sure. They are bringing more cannon. This is our last day.' The commander of that garrison, with a soldier's spirit and with wisdom, called that man before his army and with a knife cut off his shoulder straps and dishonored him in the presence of the whole army. Don't you ever walk among God's people and talk discouragement. Hold on to your courage.

"Then hold on to your divine message. I wonder if any of you here ever had such thoughts as I knew a young preacher to have many years ago—an almost deathly fear that he would exhaust all the texts of the Bible. He had a feeling that he would have to be very economical with the joyous texts. You need not be afraid, brethren; there are texts enough in the Bible to keep you preaching twice as long as any of you will live. You don't have to go to the morning paper for texts. You don't have to take a text on the foolishness of somebody; there

will be plenty of that to preach about, but we have something better. You could easily preach a sermon on your own foolishness occasionally, but it is hardly well worth while to preach what everybody may see. Hold on to your message. When you preach the divine message with faith in God you will feel that you are able to surmount all difficulties. Present the promises in the simplest words and your message will never be unworthy, or unempowered, or undemonstrated of the spirit. Hold on to the divine message.

"Be a worker. Watch yourself on one point particularly: Do not let laziness get the better of you. There is not a particle of doubt in my mind that more preachers fail through sheer laziness than any other way. Laziness is the common sin of some ministers because the people will put up with it. You hire a man to plow, and you know whether he is plowing or not, but no one knows when the preacher is doing his work. Some preachers do not know the difference between laziness and consecration.

"May I say this word to the sisters who are going out into work: You will be the helpers of the preachers. Oh, what a mission is that! One woman that I think of this moment saved one of my early pastorates from absolute failure—just one brave, trusting, high-souled, consecrated woman, with optimism and joy and consecration won the church when I could not do it. She is old today, and gray-haired and a crown of glory rests on her head."

CHAPTER XVII

DR. GAMBRELL AND THE APOSTLE PAUL

In 1912 there was published a book by Professor Vedder of Crozer Theological Seminary, entitled "Socialism and the Ethics of Jesus." In that volume much attention was given to the Apostle Paul. Professor Vedder stated that Paul deflected Christianity so much that it became the religion of Paul rather than of Jesus. He went on to characterize the doctrine of justification of faith as a "legal fiction." He followed the German critics in averring that Paul preached another gospel, and that there was conflict between the teachings of Christ and the teachings of Paul. To quote Professor Vedder: "To reproduce the conviction that there is no difference between the teachings of Jesus and those of Paul has become impossible and must now be left to those theologians who still go complacently building their systems as if nothing had happened since the Sixteenth Century."

This volume provoked an editorial by Dr. Gambrell on "Jesus Christ, The Apostle Paul, and Professor Vedder," which elicited much favorable comment from every section of the country. In that editorial he stated the orthodox position concerning the nature of the revelation given to Paul and other Apostles, and affirmed that there was no conflict between the teachings of Christ and the Apostle Paul:

"The orthodox position I will state for Professor Vedder's benefit: When Christ went away from earth, He left a promise that He would send the Spirit and that the Spirit would guide into truth. Orthodox Christians affirm that Christ through the inbreathing of the Holy Spirit is able accurately to communicate His will to men, and that

He actually did that in the case of Paul and the other inspired Apostles. . . . Professor Vedder speaks of differences as if they were contradictions. There are differences in the teachings of Christ and in much that Paul taught, but they are not contradictions. There are differences between the roots of a tree and the fruit-bearing branches, but they are not contradictory. They do not look alike, but the discriminating mind will readily understand that there is a vital connection between the roots and the branches that bear fruit. . . . If God cannot communicate His will to men infallibly by the Holy Spirit, then we cannot be certain of anything . . . While Paul and his Master and the Bible in whole or in its several parts have been bombarded by these relays of pedantic scholars, we have come down now to the early years of the Twentieth Century, and the 'Impregnable Rock of Truth' is stronger in the world than it ever was.

"My friend, the Professor, admits that Paul is on top. The men who come after him will admit the same thing—and why? Because Paul, as he himself declares, spoke not of his own wisdom, but with the wisdom of Christ when he gave to the whole subject of religion its fullest expression. Because they were inbreathed, Paul's messages, which are Christ's messages, have dominated the hearts of men and the minds of men and the lives of men of every degree. They have done this because they came as the voice of God to humanity, and found the deepest sources of human action.

"And I remind Dr. Vedder that from the Sixteenth century this way Paul has dominated the loftiest minds, the most pious souls, the most aggressive Christian workers. It was the Pauline teaching, as Professor Vedder states, that won Luther and turned him from Catholicism. It was the Pauline teaching that laid the axe to the root of grossest errors in the Catholic church and woke the world to the Reformation. It was the Pauline teaching that

LIBRARY
K. C. K.
BAPTIST SEMINARY

gave to Christianity its great scholars and writers and preachers, and is today the most virile force in Christendom. All this has come because the very breath of the Holy Ghost has gone with the great messages of the Apostles to the Gentiles. It is not a tribute to a little Jew. It is a tribute, as Paul himself made plain, to the Master of the Jew.

"The modern method of some who claim pre-eminent scholarship is to deal with the Bible history and doctrine purely from the standpoint of human nature and human growth, ignoring the divine element, which in the whole course of the history of Christianity is the controlling element in it. There are some 'modern scholars' who insist on treating the Scriptures as a mere human production. They will never understand the Bible, and are wholly unprepared to discuss it.

"Entirely too much is made of scholars in matters of religion. Our author well says that scholars are 'Pharisees and aristocrats.' They do not get along with Christ and Paul any better now than the Pharisees and aristocrats did in olden times. Scholarship is very valuable, but there is a Persian proverb which says, 'For every pound of learning a man has, he needs ten pounds of common sense to know how to use it.' The proverb is commended to the consideration of those who have any suspicion that they are scholars.

"The blindest people in the world in Christ's day were the Pharisees, who had ears and heard not, and eyes and saw not. The same class are no better today. The methods employed by so-called scholars in many cases are the limit of folly. Knowing a dozen languages is no guarantee of wisdom. A man may be able to speak in a multitude of languages and talk or write foolishness in all of them.

"With respect to these things we are just where we were when Jesus walked with men. The Pharisees were blind, but the common people hear him gladly."

In passing we may add that this discussion was responsible, in part, for one of the best volumes on the Apostle Paul, "Paul and the Revolt against Him" by Dr. W. C. Wilkinson, which was published early in 1914.

No man in the history of Southern Baptists was a clearer interpreter of the message and mission of the Apostle Paul than was Dr. Gambrell. In his own life he incarnated the life, spirit, and teachings of Paul. He came nearer living over again the Apostle Paul than any man we ever knew.

We quote from an address on the Apostle Paul which he delivered to North Carolina Baptist preachers in 1914:

"In recent times some very bright men have been courageous or unwise enough to say that Paul was a great mistake. I can not speak of these critics in terms of as high praise as they speak of Paul—I think they are small mistakes.

"The outstanding figure in the Christian world from Christ this way is the Apostle Paul. One of his critics speaks of him as a man of the highest order of mind. That is true, but that is only one thing in the makeup of the foremost Christian leader, after Christ, to this hour.

"Paul has done more for the enlightment of the world than any dozen universities that ever existed, and if his teaching had been followed, the world would have been spared the blight of Romanism, with all of its attendant evils.

"The necessity for leaders has always been imminent among men. It is not given to everyone to be a leader. No people are likely to advance much further than their leadership. A weak and vacillating leadership diffuses itself downward throughout all the ranks of the people. A courageous leadership knits up the strength of a people, and if wisely directed insures progress.

"The future progress of the cause we all love, depends on wise leadership, so it may be well to consider some of the

elements in the makeup of Paul the matchless leader of Christendom. The elements in his character as a leader can be definitely seen and no one need mistake. Let us consider them briefly.

"In the first place he had a living experience of Christ, wrought in his heart. On the Damascus road when he heard the voice of Jesus and saw the light there entered into his soul an experience that transformed him. From that hour he was faced about.

"It is an evil thing for any preacher to live in an atmosphere of doubt as to his own personal relations to Christ. The real leader must be prepared to speak, not only by the authority of the Word of God, concerning the great things of the Kingdom, but he must have that experience of heart which will make his preaching a personal testimony. Many a man, with poor equipment, has led gloriously, because of the consciousness of the Power of Jesus in his heart. Many a man with elaborate equipment, desirable in itself, has been a weakling and has failed in leadership, because he had no vital touch with the things he was constantly talking about. If preachers are weak in their personal experiences they will be weak every where. This ought to be said too, that with a vital experience dominating the heart, as Paul had, the dangers of quitting the track doctrinally will be greatly lessened. No man with Paul's experience will doubt the damning effect of sin, nor the glorious power of grace to redeem. I have come to believe that no preacher can be much stronger than his personal religious experience.

"Then Paul felt a definite call to service. He was not in any doubt as to his duty. He understood that he was separated to the Gospel. His belief rooted itself far back in the divine purpose. He understood that he was born for this definite thing, to suffer and carry the light of the Gospel into the dark places of the earth. If we have to be constantly in doubt as to our divine call, if we are

oscillating constantly between this and that, then we will do but little in the ministry, for our leadership will impart to the people who should follow the same uncertainty and weakness.

"Paul was a man of dauntless courage. The strength of predestination was in his soul. A sense of being knit up to the infinite by the divine hand gave him courage. He turned back at nothing. You will see a strong contrast between a man who, once for all, has settled things and knows what he is about and the man who is not quite certain, if you will study Peter and Paul at Antioch. Peter got into a bad atmosphere and vacillated. He carried Barnabas, a good man, with him, and things were on the downhill slide at Antioch when Paul came on the scene. Paul was as tactful as he was courageous. To cure the situation he got Peter before the whole church and vertebrated him after a courageous and manly fashion and then he had straightened the church up.

"It was one of the strong points of Paul's leadership that he had no entanglements. He knew no man after the flesh. He had just one interest and one care and that was to make Jesus known to the lost. And like every other great leader Paul made common cause with his fellows. He gloried in fellowship. 'My fellow-workers,' 'fellow-prisoners,' 'fellow-soldiers,' etc. To Timothy he wrote, 'Suffer with me.' This was as Jesus leads—by being of us.

"No coward has any right to be a preacher. If a preacher is afraid of anyone in his church, afraid to speak his mind or to do right, that man ought to resign and go where he is not afraid. The ministry calls for the finest courage in the world. There are men looking me in the face this moment who have to go through things that test them; that will test the quality of their leadership and devotion quite as much as the immortal charge of Pickett at Gettysburg tested men. And besides, people will not follow a coward, except in a retreat. Nobody has

any respect for a coward in the pulpit or out of it. If a man can have no courage then he is not called to be a leader.

"But I would like to put in this other word. Paul's tenderness and thoughtfulness and care were quite as marked as his courage. Courage and tenderness go together. There was nothing of the bully in Paul. He was a plain, straight-going man, who meant to do his duty. He considered the weaknesses of men, always seeking to help them.

"If a coward is out of place in the pulpit, then a bully is quite as much so if not more so. He is an abomination of desolation standing where he ought not.

"But I must hasten along. Paul was profoundly doctrinal. We hear quite a good deal in these latter days about dry doctrine, as if all doctrine is dry. It is not the doctrine that is dry, if it is Christ's doctrine; it is the preaching of it that is dry. People will not swallow what is dry. Paul was profoundly doctrinal, but there was a pathos and passion and love that glorified the doctrine, as the doctrine glorified the qualities just named. We are in great danger in some quarters just now of contracting softening of the brain concerning doctrine. Doctrine is the strength of Christianity. No man will ever be a great leader of men who does not have something definite to put before them. Many a man can ride on a wave of sentimentalism and pose as a leader, but the real leader, whether in politics, morals or religion must have definite and clear cut conceptions of important truths, which he himself can state to the people.

"I have already spoken a word about Paul's passion. It was the passion of Jesus for lost men, a passion so great as to stir his heart ceaselessly and move him even as it moved his Master to tears. It seems to me one of the greatest weaknesses of our times is passionless preaching. Some people think they are intellectual when they are

merely shallow and thin. No man is profoundly intellectual in religion whose heart is not stirred with the sins of the world, the woes of humanity and the infinite love of Christ for lost sinners. We need to watch ourselves, for this shallow, pedantic preaching, which skims along on the surface, and leads many a preacher onto the rocks. It is the dry rot of modern preaching.

"Notice again how intensely active was this great leader. One of the sins of some preachers today is sheer laziness. No man under the sun has as little time to dawdle and stand on the street corners and idle away his time or long periods off as the preacher. The preacher is the man with the greatest job on earth and the most urgent. There is not a spot on earth where people live that a preacher may not find all he can do. The humblest country pastorate has in it enough to call the energies of the greatest preacher in the world. They are simple, humble people to be sought out and taught and led to Christ and trained. My soul has no delight in the easy going ministry that curses so many churches.

"Paul's great passion and purpose like that of his Master, was to fill his ministry full and to finish the work he was given to do. And that ought to be our great passion and purpose. I go back to say that the lazy preacher who dawdles around and gives time to all sorts of silly functions is a disgrace to the ministry, a nice disgrace, but a disgrace still, from the standpoint of Scripture and reason. I set off against him the intense activity of the great Apostle to the Gentiles. There are preachers today who are treating their churches like an old maid treats her pet cat—smoothing its fur the right way all the time and quite satisfied if the cat purrs, forgetting all the time that while the cat purrs it is not catching mice. Our times, in a pre-eminent way, call for active ministers, men who are at their calling to the limit of their strength, and awaken intense activity in the churches.

"Let us think a minute about another high quality in Paul's leadership. He was out-and-out unselfish. He never spared himself; he never sought his own; he was willing to spend and be spent. He followed in the steps of his divine Master in this respect. He was willing to humble himself and become all things to all men if by any means he might save some. He counted not his life dear unto himself, that he might fulfill his ministry. It is this kind of ministry today that achieves results. Some preachers have foolish notions that they have to live. Paul did not think that he had to live, and, as a matter of fact, he reached the time when he didn't live. What all of us have to do is to do the work assigned to us and our living then is in the hands of God. This is true, however, that the most unselfish men in the ministry today are generally the best cared for. Here the divine Word has its fulfillment, 'He that will lose his life shall find it.' The self-seeing preacher will always have a big job looking for a place and for somebody to help him get a place to suit him.

"I must come now toward the last word. Paul was an optimist, not a silly, maudlin, blind optimist, but a wide-awake, far-seeing, clear-visioned optimist. He believed in his message; he believed in its power to revolutionize men. His message was Jesus and Him crucified. He believed Jesus could do for other men what He had done for him. He never doubted and he was never down in the mouth because he was never down in the heart.

"It is a great pity that so many preachers in the past, and in some places now, have lost faith in their message. They are trying all sorts of devices to get people to church. They get fiddles, and more fiddles, big organs, and bigger organs, paid singers, all the et ceteras of fleshly pleasing. Some announce extraordinary subjects and amuse people to get them to church. The next step is a cage of performing monkeys in church to get people to come and see.

Who could think of Paul doing a thing like that? He believed absolutely in the message he was divinely appointed to deliver to a lost world and in that Paul was profound and as certain as the stars that shine.

"I must close with just another word. Paul's eye was fixed steadily on Jesus. It was Jesus all the time. He was not beating around among the religions that he came in contact with to find congenial elements, and points of contact. The process of making up with heathenism did not begin with Paul. He had one message and one cry and one hope and that was Jesus. If Jesus were preached, men would believe; they would absorb everything good in the gospel and everything bad around them would go out.

"I am not taking any great pleasure these days in the philosophies that are creeping into our preaching; they are mere trash compared with Jesus, the Master of men. If we will go on in the simple way that Paul went, gathering everything around Jesus, then we will have something of Paul's splendid optimism, because Jesus is going to win. He who made the world and everything in it is going to master the world and he will master it through the simple preaching of the Gospel. That was the way Paul looked at it, and if we look at it that way, we will have something of Paul's serene and lofty optimism, that will turn all darkness into light and every difficulty into an opportunity, to put over against the bad of the world the immeasurable good of Jesus and His saving grace."

CHAPTER XVIII

AS A CITIZEN

We have already seen how Dr. Gambrell led the fight in Mississippi against the legalized liquor traffic, and the price he paid for his unfaltering stand against iniquity. In Georgia likewise he took the field against the barroom interests. When he moved to Texas he soon got into the fight against the liquor business. The champions of the whisky traffic learned to dread him. Everybody knew where he stood in moral contests. When men who were friends of the saloon entered politics, especially the race for governor of the state, he discussed the great issues involved, and, when necessary, called names. He was opposed to iniquity in government anywhere, in whatever form it was manifested. He fought not only the saloon, but race-track gambling, Sabbath desecration (not on religious, but on civil and social grounds), and every other attempt to degrade the people.

He had a high conception of civil government. He once wrote an article on "The Reign of a Moral Democracy" which elicited much favorable comment from all parts of the country. We give two or three paragraphs from that clear declaration of principles:

"While we exult in the spread of democracy in church and state, we need to pause to consider that democracy may be both dangerous and infamous. A mob is a democracy, but wicked and shameful. A Baptist church is a pure democracy, but if it is not ruled by the right spirit and guided by right principles it may curse itself and the community it is in. A democracy in the state controlled by the selfish and the corrupt is utterly dangerous. *Nothing*

but the reign of a democracy controlled by moral principles is safe or worthy of commendation.

"The founders of our Republic saw clearly the relation of morality and good government. They laid the laws of the land along the lines of righteousness. The Supreme Court has declared that government is founded on morality.. . . . Every health measure such as protecting streams from pollution meets with opposition by interested parties. It is money against life. Every effort to destroy the liquor power in politics and to dry up that fountain of moral pollution is met by the cry of those interested that it will hurt business. Public morals, homes, souls—nothing weighs against dollars with the class of men who think politics a game to be played for personal gain, without regard to right. As immoral politics have had for their guiding spirit selfishness, so moral politics ought to go on the principle of serving the masses. . . . If the Christian and moral people of the country will do their plain duty, the moral atmosphere will be purified."

What part has the preacher in this effort to bring on a new day—a better day in government? Hear Dr. Gambrell:

"Every Christian is a citizen of two worlds," he wrote in 1920 in a discussion of "Preachers as Citizens." "He is actually now a citizen of this present world and of the country, state, county, and town in which he lives. He is a prospective citizen of the heavenly country. Preachers are Christians assigned to special service in the religious realm. They owe to the government all the duties common to other citizens, such as obedience to law, the paying of taxes, and the moral and political support of righteousness in the civil affairs of their country. When a preacher votes he does not vote as a preacher, but as a citizen. He pays taxes the same way. If he chooses to express himself on public measures, he has an indefeasible right to do

so as a citizen, and it is often his duty to do so, for there is a moral obligation on every citizen to lend support to right measures in the government. For a preacher to do so does not in any sense unite church and state. . . . He will naturally see things from his viewpoint as a teacher of righteousness. He is a valuable factor in the political and social life of any nation. No democratic government is really democratic while any class of worthy citizens are not represented in the affairs of the government, either by members of that class, or by men who represent the composite opinion of all the people. . . .

"Preachers have vindicated their right to equal rights with other citizens by the services they have rendered to our common country and to the cause of our common humanity. In the late war they took up every worthy cause and threw their great moral and social influence on the side of the government in a way that meant much for success. Largely led by that noble and very able Presbyterian preacher, Dr. B. M. Palmer, of New Orleans, the Louisiana lottery was destroyed. In that memorable contest, in which I took such part as I could, the inevitable happened. The gambling element, the liquor interests, the denizens of the red-light districts, and all the selfish and corrupt elements in politics sided with the lottery; and the preachers, in a storm of villification, largely led the other side to victory. The same line-up has marked the whole course of the liquor fight from its beginning to its triumph in the overwhelming success of the national prohibition amendment. It may be observed that the lottery and liquor interests have kept up a constant fight on preachers, but in politics they have used every weak or broken down preacher they could induce to display his ministerial titles on their side.

"The national prohibition amendment has been adopted. The legalized liquor business in the United States is as dead as Hector, but its spirit goes marching on. It is

defying the Constitution and the laws of our nation. It is treasonable to its deepest soul. It is now afield to make the law of none effect. Its hirelings are about their master's business. The same devious methods are employed as in the past. Preachers are citizens, and they should, as such, put their full strength on the right side in defiance of farcical warnings issued by the paid agents of the liquor interests."

Dr. Gambrell took a broad view of all moral and civic responsibilities. He was concerned about the welfare of men everywhere. He was the friend of men of every nation and tribe, and tongue, and kindred. He believed that the policies of our government should be directed by statesmen who put the interests of humanity above all else. In an address of "The New Statesmanship in America," delivered in 1911 before the Mississippi Legislature by invitation of that body, that thought was elaborated:

"Politics and the government have been used for decades by special interests. There has hardly been any effort to conceal the fact. Class legislation has ruled and is ruling today. We have had politics, not statesmanship, pushed from the financial point of view, while the sectional issue was wearing itself out. The effect of all this has been not only to rob classes for classes, but it has been to corrupt the minds of the people. When a citizen is willing to join a class to get something out of another class or other classes, that he has not earned, the taint of corruption is in him, and his moral tone is lowered. Legislation from the standpoint of money is gross and soon becomes infernal.

"It seems that we have about reached the time when we can have in America some real statesmanship, constructed from the standpoint of humanity. Government were not founded to make money or to make any class rich. They were not founded to make railroads, or to develop any of the great systems which are so useful to

civilization. Governments are founded to protect the interest of humanity, to bring about fair play, or as Mr. Jefferson well said in his first inaugural address, to see that men do not hurt each other, and that bread, honestly earned, shall not be taken from the mouth of labor. The Constitution of the United States is constructed from the standpoint of humanity and when I say humanity, I do not mean classes, rich or poor; I do not mean the people who work in one avocation or another; I mean all humanity. Government, I repeat, exists for humanity and especially to protect the weak against the strong. *The new statesmanship will make humanity its great concern and that will be the old statesmanship brought back to its own.*

"What will this mean? It will mean that the dignity of human beings will be recognized. We have a class of politicians, the remnants of barbarism, who go up and down the country berating the Negroes, to make prejudice in the minds of ignorant white people, and thus in a dastardly way to ride down an humble weak race, in order to get into office. They degrade humanity, that humanity which Christ dignified when He aligned Himself with it, with all of it, of whatever color, and died for it. Men of the class I am speaking about do not represent the chivalrous South. A man with a soul of chivalry in him will always be considerate to the weak. If I want to kick somebody I will kick a governor, or a congressman, or banker, or somebody who can stand up and contend with me like a man. I will not kick an humble man, who crouches at my feet, knowing that, in the circumstances, he has no chance for a decent self-defense. It is for the Southern manhood, and the chivalry of it, to completely eliminate those men, who go over the land decrying and running down humanity even in its humblest forms.

"The new statesmanship will seek to elevate all of the people. We cannot be great unless we are moved by great thoughts and feelings. If we hold the Negroes down we

will have to stay with them. If we hold any part of our people down in the ditch, we will have to stay in the ditch with them to do it. The new statesmanship will go on the idea that we are to make the most of every man and woman and child in all the land, knowing that if our people are great, all things else great will follow.

"I come to specific application. The new statesmanship will not tolerate the abomination of desolations practiced in the commercial world of today, by which women and children have their very lives sweated out of them in the sweatshops. There is a way to reach the bad situation, and the new statesmanship will find that way, and it will be backed up by all the Christian manhood of the land, led largely, I believe, by the Christian womanhood of the land. The labor unions will not be allowed to run the country for themselves and the great corporations will not be allowed to grind laboring people into pulp. Under the new statesmanship there will be no privileged, licensed set of men to open saloons to stealthily destroy weak manhood, and to rob women and children. In short, the whole frame-up of the country will be along lines of righteousness. It will become a political dogma again, as it was to start with, that government is founded on morality, and men who are willing to license immorality are outgrown in the progress of civilization. Along these lines will the new statesmanship proceed to rehabilitate the primary, simple doctrine of government, and make them applicable to all the conditions of the people. Along this line will righteousness reign in government, that righteousness which exalteth a nation. And by the application of these principles will national sins be obliterated and humanity exalted.

"Our sorest need today is for men, able, well-equipped, fearless—men who believe in their souls that time and eternity belong to the right, men of vision and faith, who can work and suffer and wait—men who will go afield and plow straight across all the crooked rows crooked men

have laid off, and plow right on to the white flag at the other end and do it with dignity and force of moral conviction. The younger Pitt when hardly more than a boy was offered a cabinet position if he would bend to a situation. He declined, went to the country with a great moral conviction and was Premier after the election. Burke, on moral conviction, broke off a lifelong friendship with Fox and looms large against the political sky of English politics. Gladstone, at every crisis, as the Tories put it, went on a pilgrimage to the people and won. Never was there a better day for statesmen of moral ideas."

Dr. Gambrell's conception of citizenship included the whole world. He was concerned about the welfare of all nations. Nothing that concerned humanity was a matter of indifference to him. He approved the principles of the proposed League of Nations and believed that the United States should join the league:

"One can hardly think of this vast accomplishment without dwelling on its necessary implications. It introduces a new era in human affairs, an era of open discussion in the gravest affairs of the race. The reflex of such stupendous changes in the basic principles of internationalism cannot be confined to one nation, nor to one sphere of human action. It must and will cover the whole field of human interest, political, economic, and religious. Clerical conclaves, dark-lantern methods in diplomacy, bold and bald assumptions of superior wisdom must all go with the crowns of czars and kaisers to the junk heap. . . . Under this covenant, world-opinion, in the long run, will become more powerful than any army any nation can muster. Stated concisely, the proposition is to substitute sound world-opinion for factional force. . . . Under its benign provisions the people of the world are considered as rightful masters of their own lives . . . The old cry against entangling alliances is dying down. Let it be noted that without such a covenant we got mixed with England twice,

and one time were glad to join up with France. We got tangled with Spain, and later with China, and later still in the great World War. America's interests now cover the earth, and all are so mixed in the affairs of the whole world that we must henceforth choose one of two courses: First, isolate ourselves commercially and otherwise, so as to ignore and really to forego all international rights and obligations; or, second, take our place in this League of Nations and help control the world conditions so as not again, at least soon, to be forced into wars made by others. The path of duty is plain. We cannot quit the world. In a noble Christian spirit, we can lead it the upward way to a higher civilization and in blessing all the world, bless our nation most."

CHAPTER XIX

PRESIDENT OF THE SOUTHERN BAPTIST CONVENTION

When the Southern Baptist Convention met in New Orleans in 1917 there was considerable apprehension concerning the outcome of the Convention. There had been division of opinion for several years about the work of the boards. The simple suggestion before the Convention that Dr. Gambrell be elected president elicited a hearty response. There was some doubt whether he would make a good presiding officer. Men who nominated other brethren paid a tribute to the great Baptist Commoner and affirmed their love for him, but urged the Convention to elect a good parliamentarian as presiding officer. They got what they wanted in Dr. Gambrell. When the gavel was handed him he referred to the farmer who was placed on the witness stand. "Can you read Greek?" he was asked. "I do not know," he replied. "I have never tried." Even Dr. Gambrell's most ardent supporters were surprised and gratified by his skill in piloting the Convention past perilous places. One of the first things he did after being elected was to get hold of Kerfoot's Parliamentary Law and read it. But he did not depend on the technicalities of parliamentary law. We remember that in deciding a fine point he said, "I don't know whether that is parliamentary or not, but I know it is right." He kept his hands on the great assembly until the hour of adjournment. He was God's man for the occasion. His tact and imperturbable good humor relieved more than one tense situation. Once when there was some discussion which was generating heat, he said: "Remember brethren, a hot box slows up the train." Another time when a speaker was being interrupted, he

said: "Let him speak; the faster he talks the quicker he will get through."

Several important questions were considered by the New Orleans Convention. The year preceding there had been appointed a committee on consolidation of the boards. There had been considerable demand that the boards be consolidated. At New Orleans the recommendation of the committee that the various boards be continued was adopted unanimously. Here was the beginning of the Executive Committee with enlarged functions. A committee was appointed to investigate the legal status of the boards. A proposed amendment to the constitution, admitting women as messengers did not secure the necessary two-thirds vote of the members present at the meeting of the Convention, although a large majority voted for the proposed amendment. The next year, at Hot Springs, the women were admitted as messengers. At New Orleans, Dr. I. J. Van Ness was elected corresponding secretary of the Sunday School Board as the successor of the sainted Frost. The education commission was made a permanent agency of the convention. At Atlanta, two years later, an education board was created to supersede the commission. At Chattanooga, in 1928, the Education Board was abolished, and an education committee appointed. In 1917, at New Orleans, a commission was created, of which Dr. William Lunsford was appointed chairman, to consider the various plans being operated for ministerial relief and to make recommendation to the next convention. The Sunday School Board, early that year had set aside $100,000 to start a fund for ministerial relief. At the Hot Springs Convention the next year, the Relief and Annuity Board was created, with Dr. Lunsford as secretary.

The speech of Dr. John Jeter Hurt, now of Tennessee, nominating Dr. Gambrell at Hot Springs for the second term was so unique that we reproduce it:

"Brother President, we need a young man for president

of this convention now. We have come to the day of young men. Every ship that crosses the blue is burdened with the flower of American manhood, bound for the battle-fields of France. Brothers left behind are crowding the cantonments and drill grounds, preparing to follow in their train. Reconstruction waits on victory. Old men have their places, but the chair we fill today is not one of them. Yet, full well I know that so many young men are old and so many old men young, other facts than biographical data are needed to distinguish one class from the other.

"I want an Eastern man for president. Nevertheless, I could want no man who would not represent, also, my comrades on this side of the river. I want a man who has in him conscious nearness to the aching heart of Europe. And when the sunlight of the new day coming first gilds our shores I want him to interpret to you and me our opportunities and our obligations. An English poet has declared that

'East is East, and West is West,
And never the twain shall meet,'

but Kipling had not seen my man when he wrote those statements. After all, it is the spirit of a man, rather than boundary lines about him, which declares the section to which he belongs.

"We ought to have a lawyer for president. This body is very large now, and more than once it has seemed unruly. My nominee knows parliamentary law. He knows it so well that he knows the limitations of it—and there are some. He knows where law ends for this body; and where grace begins. He is a doctor both in law and in grace, and can apply the teachings of each as occasion may require.

"Brother President, all of us want an optimist to lead us now. The air is thick with the sound of war. And fogs obscure the sun. Many are turning from the one Hope which you and I trust. He who sounds the keynote

for this convention must get it from the lips of Him who was lifted up to draw all men. We want the optimism of a faith that has seen Christ win against the odds of many battle-fields.

"Because I want a young man; and a man with the interests of all sections in his breast; and a man who calls both law and grace to aid his rulings; and a man who is the embodiment of Christian optimism; and because I want them all in one, I want James Bruton Gambrell."

The Atlanta convention in 1919 was the most distinctive meeting during the four years Dr. Gambrell was president of the Southern Baptist Convention. It was the first convention meeting after the close of the World War and great issues were before Southern Baptists. Dr. Gambrell delivered the key-note address. It was one of the greatest utterances ever heard on the floor of the convention. In that message Dr. Gambrell reviewed the difficulties which Baptists had encountered in attempting to do evangelistic work among the soldiers, and he clearly defined the Baptist position and Baptist principles relating to freedom in religion. In another chapter, in which will be recited some of the difficulties which Baptists encountered in their work among the soldiers, some paragraphs from that historic address will be reproduced. Dr. Gambrell read his address from a manuscript, explaining that this was the first time he had ever done so, but in view of the extraordinary matters discussed he thought it best. He closed by saying: "It is my deep conviction that this convention ought to adopt a program of work commensurate with reasonable demands on us, and summon ourselves and our people to a new demonstration of the value of orthodoxy in free action. It is moreover a conviction as deep as my soul that this convention, representing the sentiments and convictions of millions of Christ's baptized people, ought to send out to our fellow Baptists everywhere a rallying call to unite to make effective in all lands the

unique message of Christ and His apostles, which we hold in trust for our brothers in every part of the world, to the end that humanity may be made free, with the freedom wherewith Christ liberates individuals and nations."

In 1919, the year of the Atlanta Convention, the Inter-Church World Movement was projected. Southern Baptists were criticised by leaders of other denominations for not joining up with the interdenominational program. The Inter-Church World Movement set its financial goal at $330,000,000. The leaders had expected to secure $40,000,000 from those who were not professed Christians, out of which amount expenses were to be paid. Scarcely a tenth of the $40,000,000 was secured from that source. The Movement was a colossal failure, and the participating denominations got little out of it except a very heavy debt.

Dr. J. Campbell White, representing the Inter-Church World Movement came to Atlanta as the representative of that Movement and was accorded a courteous bearing. When Dr. White had spoken, President Gambrell, taking his hand and smiling, said, "You must not leave the platform without my personal thanks for your address. I will give you a bit of information about Baptists: Baptists do not have popes. They never put anybody where they can't put him down. And another thing: Baptists never ride a horse without a bridle." Hearty "Amens" from every part of the great audience were heard in response to this statement by President Gambrell.

Before the meeting of the Atlanta Convention there had been suggestions that Southern Baptists should meet the challenge of world conditions in a worthy fashion and set before them a high objective. The only definite, concrete proposal carried to the Convention was the recommendation of the new Relief and Annuity Board that the Board be authorized to appeal to the denomination for $5,000,000 with a time limit of seven years. This recommendation adopted by the Convention stimulated the imagination of

the Convention. In passing, it may be said that the Relief and Annuity Board received from the 75 Million campaign $1,786,676.30 of the allocation of $2,500,000.

One of the highest hours in the history of the Southern Baptist Convention came on Thursday night of the Atlanta Convention when the committee on financial aspects of the Convention, submitted a program calling for the raising and expenditure, within five years, of $75,000,000 outside of local church budgets. The successful campaigns for raising the Judson Centennial Fund and the Church Building Fund had prepared the soil for the 75 Million Campaign. The multitude of messengers responded enthusiastically to the call and voted, every man and woman, for the enlarged program.

The precedent of many years was broken in 1920 when, at the Washington City Convention, Dr. Gambrell was reelected president for the fourth consecutive year. Johnathan Haralson of Alabama had been the last man to serve as president of the Southern Baptist Convention more than three years, (1889-1898.) P. H. Mell of Georgia had been honored with that office a greater number of years than anyone else, (1863-1871 and 1880-1887). The largest enrolment of messengers in the history of the Convention was reported at Washington City. The enrolment went beyond the 8,000 mark. The report of the 75 Million Campaign commission showed that $92,630,923 had been subscribed. (The report of the commission at the end of the five-year period showed total cash collections of $58,591,713.69.)

The outstanding feature at the Washington City Convention was the address on Sunday afternoon by Dr. George W. Truett on "Baptists and Religious Liberty." He spoke from the steps of the Capitol to fifteen thousand people. Representatives from many nations heard him, and the Baptist message sounded out that hour was heard around the world. With unerring precision and unswerving devotion to the facts of history, he laid bare the errors

and weaknesses of Roman Catholicism and Protestantism, yet insisted that no man, Catholic or Protestant, or Atheist, should be coerced in matters of the soul.

Within ninety days after the Washington City Convention, President Gambrell was on his way to Europe to carry a message of cheer to the Baptists of war-stricken lands.

CHAPTER XX

DEFENDER OF THE FAITH

To Dr. Gambrell, the Bible, the whole Bible, was the Word of God. Believing the Bible to be the Word of God he believed that we ought to follow its teaching. The next to the last article by Dr. Gambrell was entitled: "The Stealthy Invasion of Modernism." In this article he wrote: One of the great angles in the far-flung battle line of today is between the materialistic philosopher and the believer in the divine and supernatural in religion. The stealthy approach of modernism on foreign mission fields had led missionaries to organize in the interest of spiritual religion. Speaking for myself, I will give no encouragement and not a copper to support men who teach that the Bible is not divine, and this is to be the issue along the whole battle line of missions throughout the world." In an article on "Baptists in the Modern World," he wrote: "Discarding all authority except the divine authority expressed in the teaching of Christ and His inspired apostles, and recorded in the New Testament, Baptists are a singularly free people. They hold, without embarrassment, to the fundamentals of a spiritual democracy in religion, and repudiate all overlordships of whatever sort. A Baptist church is likely to spring up anywhere the people hear the New Testament doctrines proclaimed."

Dr. Gambrell told the story of one of the early heroes of the faith in Virginia who moved into a community where the Anglicans were the only religionists. He was soon found preparing a place to baptize people. A gentleman came by and asked: "What are you doing?" "Getting ready to baptize." "Why there are no Baptists in this

community." The answer was, "I know there are no Baptists, but I am going to preach and there will be some." Continuing along this line, Dr. Gambrell wrote: "The results of the faithful preaching of the truth in every part of the world have justified the rugged pioneer's dauntless faith. I have but one fear for the future, and that is that the witnesses for Jesus will pare down the truth, soft-pedal it, or desert the preaching of it for some fine, flimsy theory of men."

"Baptists are spared a great deal of trouble; they do not have to have a new religion or new forms to think out; all that has been done for them and revealed to them in the New Testament. What Baptists have to do is to preach the Word. The very things that Paul, Peter and the rest did are the very things we are to do today. . . . Baptists got their message from their Master. It is their business to preach the truth whether people agree with us or not. That is the only way to get the truth believed in the world.

"The supreme thing is to be faithful to the truth and the author of the truth. In that way we will get along a good deal better than if we tried to agree with everybody. When Christ gave us a program He put down evangelism first, and then baptism and on. That is what Baptists ought to do today. They should preach repentance, salvation through Christ, and then baptism, and no Baptist should allow himself to be put in any place where he cannot preach it straight through just like it is in the New Testament.

"It is easy to account historically for the present divided condition of Christendom. Very early, even as early as the apostolic period, there began to be departures from the truth. The departures continued. When Christianity collided with heathenism, it overthrew one form of idol worship, but Christianity was corrupted and the mixing developed other forms of idolatry. The ideals of

Christianity were lowered. There was a toning down and an endless series of adjustments to the philosophies and superstitions of the people. . . . The Reformation was a break away from Romanism on diverging lines. All the Protestant movements were handicapped by political and traditional influences. Every Protestant sect brought out of Rome, central in its system, hurtful doctrines, baptismal regeneration, infant baptism.

"The Baptists never symbolized with Rome and never had any relations with the Papal system. As Spurgeon said, they sprang directly from the loins of Christ and the apostles through the Word. Baptists cannot accept the doctrine of baptismal regeneration, rank as Romanists teach it, or in any modified form. It is contrary to the whole scheme of Scripture teaching as held by Baptists, who hold that baptism is the personal act of a believer, and as a profession of salvation. . . . Every believer in Jesus as a Divine Savior is saved through his faith, whether he is in a Romish church, Protestant, or Baptist church, or in none. There are no ritualistic, ecclesiastical or hand-made Christians. This is our faith now and forever."

With Dr. Gambrell love and loyalty were two great words. "Love and loyalty, with New Testament teaching, will hold the world to the truth as it is in Jesus and solve the problems of unity now pressing for solution. . . . When the Council at Rome passed the Papal infallibility dogma, Cardinal Newman, amidst wild excitement, waving the paper aloft said: 'Let all the world go to bits and we will reconstruct it on this paper.' Baptists have a far surer word for the world. They can say in this momentous hour: Let all the world go to bits and we will reconstruct on the two principles—supreme love to Christ and unbending loyalty to His authority as expressed in the Holy Scriptures."

Dr. Gambrell compared the growth of the Roman hierarchy to a man who was given his father's gun. He

broke the ram-rod and he had to get a new ram-rod. Then the stock was broken, and he had to replace it with a new stock. Later on, the barrel was bent, and he had to put in a new barrel, and finally he replaced the old lock with a new one. He still had his father's gun, but all the parts were new.

He illustrated the identity of Baptist churches with New Testament churches by the story of a man who lost a gray horse. He found some horse tracks and followed them step by step many miles, but when he came upon the horse it was a black horse. "That is historical succession. Tracks are not worth a cent. If, on the other hand, you find the gray horse, it does not make any difference if you do not see any tracks. The whole business lies in the identity. We have the horse."

Along with the consideration of varying religious views is the question of church union. It is in the air everywhere. On this point Dr. Gambrell wrote: "It is in such a time, a time of conquest for the simple faith of the New Testament that we are confronted with numerous propositions for union. I personally deeply sympathize with the feeling for union so widespread. Perhaps Baptists have never needed more wisdom than now to go on and complete their task of establishing the truth revealed by Jesus in all the earth.

"When we discuss Christian union, we need to discriminate. The most vital and living thing in Christianity is the union of the believing soul with Jesus, and the consequent spiritual union of all the redeemed. Together they form the kingdom of grace. This union exists inherently and indissolubly. It is not subject to the action of councils or churches. It is deeper and more lasting than all of them. We may, therefore, rejoice in this spiritual union and turn to another phase of the subject—ecclesiastical union. Errors which grew up through centuries, in forms more or less modified, persist and are intractable in Protestant bodies

today. Baptists, real Baptists, are committed irrevocably to the New Testament order. Nor have we the least doubt that the world's highest future good is locked up in the simple teaching of the New Testament, as well as the inward life. It was the departure from these teachings that made Rome and the dark ages possible, and that has brought on us today the divided conditions of Christendom which all deplore. Outward union can be effected only as the world turns back to the Scriptures,—a converted church membership, obedience to Jesus in all matters of His revealed will, etc. By inflexible fidelity to the New Testament, Baptists can fulfill their highest mission, most honor Christ, and most bless humanity. We owe this to all other people.

"It follows that union is only possible with Baptists as other people accept the basis of union, the Scriptures, and practice accordingly. Compromise cannot be considered. Nor can Baptists forget their mission to the whole world. Whatever liberty others may allow themselves, a real Baptist is under bonds to deliver Christ's teaching to the whole world.

"There is but one thing in this world that makes it worth while to have churches, and that is the saving truth of Christ which the churches are to conserve and spread. If it were not for the truth, it would not make any difference at all about the churches. Nothing but the truth ought to keep people from uniting. As far as I can see, many of the denominations could unite and ought to unite, because their differences are fictitious and all of human origin. Personally, I would be glad to see many of them unite and I would be glad for Baptists to unite with them if it were not for the truth which we are bound to conserve.

"Baptist churches can not federate with other bodies. They cannot even federate with each other. They can associate, but they cannot bind themselves to any council, convention or what not. They must by their very nature

remain free, and each church is debtor to the whole world to preach the whole truth as much as lieth in it. The proposition to federate under a council and divide the earth between denominations is impossible from the Baptist standpoint.

"Baptist may properly co-operate with others in many forms of public service. This they ought to do. The law is, whereto we agree, let us walk by the same rule. All Christians can pray together. This is a universal Christian duty, and privilege. It antedates and is independent of church membership. All can seek the lost and do this in harmony, if we hold together on that point. The duties of Christian citizenship are common to all Christians and all may co-operate for civic righteousness. There are wide fields open to the present co-operation of all Christians. Indeed, we may well co-operate with people who are not Christians in all civic and moral movements. We must stop where we would be embarrassed or hindered in delivering Christ's full message to the whole world."

Akin to this, is the sentiment that one church is as good as another, and that we are not to contend for any particular body of doctrine. Dr. Gambrell illustrated this tendency by the story of the Neighborhood Dog.

"What kind of a dog is a neighborhood dog? Well, to start in with, he is a dog unattached and without collar. He doesn't particularly belong to anybody. He has no home ties. He feels no particular responsibility to keep the cats and stray dogs off of any place. He goes around from one place to another, always with a broad smile and a merry wag of his tail, and he will bark just as much at one house as he will at another. He is 'a broad-minded dog.' He thinks so much of everybody that he doesn't think very much of anybody. He is entirely too broad-minded to expend his energies in the narrow limits of any one home.

"Moreover, as I have observed the neighborhood dog,

he is generally good looking, has a fine mouth, a good voice, and carries himself well. He makes up readily with everybody, in that way is agreeable whenever he comes to any house, and he is good at barking, in moderation. He never wishes to be very disagreeable to anybody, dog or other person. He has no fights. With him there is nothing in the world really worth fighting for. He picks up his living around where he goes, sharing with other dogs or getting a little special tip from anybody who might be especially caught by his ways.

"The dog I gave my half-dollar for was exactly of this type. The first hunt I took him on he got acquainted with the other dogs in the neighborhood and I never could keep him home. He went around and visited all the neighbors, and probably did something in his mind worth barking for. And while judicious barking is a fine trait in a dog, miscellaneous barking is worth nothing, but is often very confusing to the dogs who are really out on a hunt and want to catch something.

"Now the neighborhood dog has a great many kin-people. This kind of a dog is too broad-minded to attach himself to any church. He floats around to all the churches. If there is a special service of any sort in one church he is there. He likes a crowd. And he readily falls in with the drift. He doesn't attend the churches that are taking collections very much. Anything as serious as that is against his temperament. This dog was never known to get into a big bear fight. There isn't enough barking in that to suit him, and there is too much effort. He will admit to anybody that he is broad-minded and that he thinks one church is just as good as another. But he takes no responsibility for any church. His barking is not worth his feed and yet some folks pet him. I don't; I know his bark.

"The whole world has been made vocal by his neighborhood-dog kind of barking for the last few years, with the

general result that wherever much attention has been paid to the barkers Christianity has declined. That is a broad, general statement that can be substantiated by the facts. The man who loves one church just as well as another doesn't love any church enough to be of any use to it; and the people who are supposing that they are broad-minded simply because they lack spiritual insight and conviction are deluding themselves. The broadest minded people in the world are the people who get hold of the great principles and doctrines of the Gospel and live by them, not only with toleration for people who do not agree to these principles, but with more than that. Every man who understands the Gospel really wants everybody else to be free to judge for himself and act for himself. But vagueness, indefiniteness, lack of conviction, and the like, are not liberality or broadness either—just thinness and inanity. What the world needs now is real conviction, growing out of the Word of God and a whole generation of men and women who will select their places to work prayerfully and put their strength in there, not barking nor smiling, but working. The devil has not yet devised a greater scheme for playing Christianity out than the neighborhood-dog plan. Such dogs are hoboes in the canine world and deadbeats in the religious world. A thousand of them would not support a church, nor send a missionary abroad.

"Christianity has gone forward as people have believed something definite and put themselves wholeheartedly into efforts to promote their convictions. I am tired of the whole pack of neighborhood dogs. About all they do is to make a noise and keep other people from working. Anybody can have my interest in the whole pack, free, gratis, for nothing. I would rather have a dog that would kill bugs than one that just trots around and barks to hear his own melodious voice."

Within recent years there has been a wide-spread propaganda for a union of all denominations. This has mani-

fested itself in various ways, but it is all made out of the same material. The key-note is efficiency. The clear Scriptural teachings are subordinated. In fact, within the last few weeks a writer in the *Christian Century* has said frankly that he does not want a church like those described in the New Testament. Every effort has been made in mission fields to minimize the Scriptural teachings on which all denominations cannot agree. Mission councils divide up home and foreign mission territory with the understanding that each denomination will have a certain territory assigned it, and other denominations will keep out of that territory. Southern Baptists have sought to keep clear of entangling alliances which compromise the plain teachings of the Scriptures. Again and again, the voice of Dr. Gambrell was heard on the battle line summoning his fellow-soldiers to be loyal to the Word of God and to love Christ and His cause supremely. At its session in 1914, the Southern Baptist Convention adopted a clear expression of its attitude toward Christian Union. That pronouncement was written by Dr. Gambrell and Dr. Mullins.

After setting out the Baptist message to the world, which cannot be compromised so long as we acknowledge the Lordship of Christ, the Nashville pronouncement indicated the field in which all evangelical Christians may co-operate:

"Many moral, social, civic and other movements invite the united effort of every lover of his fellowman and friend of righteousness. We hereby avow in the most emphatic manner our desire and willingness to co-operate in all practicable ways in any cause of righteousness. We join hands with Christians of all names in seeking these common ends. We ask no one to compromise his convictions in joining us in such movements and we ask only that our own be respected."

But that same document, expressing the convictions

of Southern Baptists declared this great truth: "As we regard the matter, the interest of Christian unity cannot be best promoted by a policy of compromise. . . . When confronted with the suggestion that we abandon our position as to the ordinances and policy we have been unable to find sufficient grounds for so doing. Our unqualified acceptance of the Lordship of Jesus Christ holds us to that position."

At the Southern Baptist Convention meeting in Atlanta in 1919, a committee was appointed to send a fraternal address to Baptists throughout the world. Dr. Gambrell was a member of that committee. Other members were E. Y. Mullins, Z. T. Cody, L. R. Scarborough and William Ellyson. That letter was sent out early the next year to "Those of 'Like Precious Faith With Us' scattered abroad, Beloved in the Lord," "our spiritual kinsmen in all lands." The purpose of the address was stated: "We covet a better understanding and a closer fellowship with those in all lands who cherish a common faith with us, and this to the end that we may with oneness of purpose —concert of action strengthen our witness for this faith everywhere." There was submitted a brief statement of the fundamentals of the faith of Southern Baptists. The message closed with an expression concerning the relation of Baptists to other bodies: "Since Baptists feel themselves called, not only to hold, but also to bear witness to the truths above set forth, they refrain from combinations with others in ways which would bring embarrassment to others by reason of the Baptist witness and embarrassment to Baptists by reason of the restraints imposed. We hold that freedom of preaching is of greater value to the world than the alleged gains of merely outward union. Baptists are irrevocably committed to a great missionary and educational program, unhampered by any compromises of Gospel teaching. We are convinced that the whole world needs the Christianity of the New Testament, unmixed with

errors brought over from earlier ages of autocratic and sacramental doctrines of the church. In this new age of the world all Baptists should seek fraternal relations with each other so far as this is practicable. Thus united upon the broad platform of New Testament Christianity, we should seek together the great ends of an apostolic program of world redemption."

CHAPTER XXI

CAMP PASTORS AND THE WORLD WAR

Dr. Gambrell was a soldier under Robert E. Lee. He was acquainted with military discipline. But he knew also that religion contributes much to the morals of any army. He had not forgotten the mighty revivals in the Confederate army. In the life of Dr. John A. Broadus, Stonewall Jackson is quoted as saying to Dr. J. William Jones: "Write Doctor Broadus by all means and beg him to come. Tell him that he never had a better opportunity of preaching the gospel than he would have right now in these camps." When Doctor Jones told General Jackson later that Doctor Broadus had agreed to come as a missionary to the soldiers, General Jackson was pleased and said: "That is good; very good. I am so glad of that. And when Doctor Broadus comes you must bring him to see me. I want him to preach at my headquarters and I wish to help him in his work all I can." Before the great soldier and the great preacher could meet, Stonewall Jackson had crossed over the river to "rest under the shade of the trees." Doctor Broadus preached to the soldiers of Lee's army, and Doctor Jones describes an hour when Doctor Broadus preached to five thousand soldiers, and Lee, Hill, Early and other generals were present. "There were times when there was scarcely a dry eye among those gathered thousands. It was touching to see the commander-in-chief and his great lieutenants and other officers mingling their tears with those of 'the unknown heroes' of the rank and file—men who never quailed in battle, trembling and not ashamed to weep under the power of the simple preaching of the glorious gospel of our Lord Jesus. At the close of the service they came by the hundreds to ask an interest

in the prayers of God's people, or profess a new-found faith in the Lord Jesus Christ."

In 1916, the Executive Board of the Baptist General Convention of Texas voted to undertake evangelistic work among the soldiers along the border. The Home Board of the Southern Baptist Convention agreed to co-operate. Dr. Gambrell, representing both boards, thought that it would be courteous and expedient to confer with General Funston before making definite arrangements with preachers who knew how to observe all proprieties in the army. General Funston declined to see Dr. Gambrell, but through his chief of staff informed Dr. Gambrell that it would be agreeable for Baptists to preach to the soldiers, *provided they did not tell the men they were lost;* and that, furthermore, he did not want revivals among the soldiers. Dr. Gambrell addressed a courteous communication to General Funston, in which he said: "It is quite impossible for the boards which I represent to ask ministers to preach to the soldiers on the terms you lay down. I do not know a Baptist preacher in the world who would preach anywhere if his preaching as to substance is to be prescribed by human authority. Every Baptist preacher, and they are not singular in this, believes that his message comes from God, and that he is divinely appointed to deliver it to men. Moreover, every Baptist preacher believes that men without Christ are lost, and that every lost man can be saved by believing in Christ." General Funston did not reply to that letter, but gave out several interviews, when protests came from every part of the country. Associations and conventions throughout the South passed resolutions concerning the matter. Bishop Candler, speaking for the Methodists, said: "By military order General Funston proposes to determine that preaching to the soldiers concerning their lost condition as sinners is not proper. He also puts a mark of discredit on revivals of religion. Here is a censor passing upon theological doc-

trine and also upon a religious procedure." In an article written in November that year, Dr. Gambrell said: "General Funston has made a prodigious mistake in projecting militarism into the realm of religion. He ought to take time to correct that mistake. The distinguished soldier may depend on the Baptists for two things—they will treat him with perfect fairness, and they will never quit till full religious freedom is recognized in the army for the Baptists, Catholics, Jews, Protestants, and everybody." Dr. Gambrell kept the controversy on the plane of principle rather than of personalities.

A few weeks later, on February 19, 1917, General Funston was suddenly stricken in his hotel in San Antonio, and death was almost instantaneous. A Baptist worker talked with General Funston a short time before his death, and the distinguished military leader confirmed the opinion expressed by Dr. Gambrell that if the two men could have had a personal interview, an agreement would have been reached and the controversy would have been avoided. One of the last words Dr. Gambrell wrote concerning General Funston, two months before the general's death, was: "When he crossed the line between things spiritual and things temporal, he put his foot in it up to his neck. I want to see him get out on the right side of the line and stay there. I do not doubt that he has meant well all the time. He was pressed with many cares and got into the complex situation without sufficient information to guide him. That is my surmise." After General Funston's death, Dr. Gambrell wrote: "I personally deeply regret that the career of this brilliant soldier has come to such an unexpected end. The differences between him and this writer were serious, vital in fact, but never personal. They in no sense dimmed the splendor of General Funston's achievement in my thinking."

A much more serious phase of the question of religious work among the soldiers developed during the World War

while Dr. Gambrell was president of the Southern Baptist Convention. Catholics, the Y. M. C. A., the Salvation Army, and Jews were permitted to hold religious services in the camps, and to build houses on government grounds. The evangelical denominations were all lumped together and put under the direction of the Y. M. C. A. Dr. Gambrell, speaking for Southern Baptists, did not object to the Catholics or to the Y. M. C. A. being permitted to work in the camps. "What I am urging," he wrote, "is not that Catholics be deprived of any of their present privileges, but that Methodists, Presbyterians, Lutherans, Baptists, etc., be allowed equal privileges. That is as right as right can be and no fair-minded man will deny it. As to the Y. M. C. A., let it occupy its appropriate field, and that is an important one. It will attain its greatest usefulness by not trying to take over the functions and work of the churches. Let the Y. M. C. A. in the general scheme of the work, accept co-operation in lieu of control."

During the greater part of the war, Southern Baptists had camp pastors at practically every camp and cantonment in the South. There were over thirty camp pastors. These camp pastors had their approach to the camp through the chaplain or the Y. M. C. A. secretary. Even though they were handicapped, they did a great work and in a number of the camps were accorded every possible courtesy by the commanding officers. In at least one or two instances the commanding officer signified his acceptance of Christ. Here is one of many instances of effective work done by the camp pastors: "One certain regiment was starting to France at eleven o'clock at night. The colonel in command asked that a bonfire be built near the station and formed the soldiers in semi-circle about it. The camp pastor was then asked to speak. He spoke five minutes, led in prayer, and pleaded with the boys to accept Christ before they went away. The colonel then stepped for-

ward and said: 'Men, we are going to a foreign land to fight for the cause of humanity. Let us go, not only as good soldiers of our country, but also as Christians—as good soldiers of Jesus Christ.' There under the stars that night 225 men publicly professed Christ as Savior and Lord."

On July 24, 1918, the following order was issued from Washington by the adjutant general, withdrawing privileges granted to camp pastors:

"Washington, July 24, 1918.

"From: The Adjutant General of the Army.

"To: The Commanding General, Camps.....

"Subject: Service of Clergymen as Camp Pastors or Voluntary Chaplains.

"1. In view of the greatly increased number of chaplains authorized by recent legislation, and of the provision now being made for the professional training of chaplains in their duties before appointment, it has been determined, as soon as the services of a sufficient number of additional chaplains become available, to bring to an end the present arrangement at camps and posts whereby privileges within the camps are granted to camp pastors of various denominations and to voluntary chaplains not members of the military establishment.

"2. Camp and post commanders are instructed to bring this decision tactfully to the attention of any clergymen who are now acting either as camp pastors or as voluntary chaplains in their commands.

"3. An appropriate period, not to exceed three months, will be granted for such persons to complete the work that they now have in hand, and to make arrangements for leaving camps and posts.

"4. This shall not be construed to prevent chaplains on duty with organizations and at camps and posts, with

the approval of their commanding officers, from writing clergymen to conduct services or to assist therewith upon special occasions.

"5. In making public announcement at the camps and posts of this decision, attention should be called at the same time to the fact that plans are under way for bringing to the camps, for public addresses and private conferences, a number of men distinguished in their various professions (including the clergy) whom officers and men will have an opportunity to hear upon the moral and spiritual factors of the war, and upon other subjects of fundamental interest.

"By order the Secretary of War.

E. A. Brown, *Adjutant General.*"

Three months were to be given in which to complete the work the camp pastors had in mind. Chaplains were to be permitted to invite clergymen to conduct services. Petitions were sent to the President and to members of Congress protesting against this order. Dr. Gambrell, as president of the Southern Baptist Convention, and Dr. B. D. Gray, as secretary of the Home Mission Board, went to Washington City and had two interviews with the Third Assistant Secretary of War, having the matter in charge. He informed them that the whole trend and desire of the department was in the interest of breaking down rather than emphasizing denominational distinctions. He informed them, furthermore, that a committee of six had been appointed as an advisory committee in religious matters, and that they approved the order removing camp pastors before it was issued. Later the War Department issued a memorandum which modified the plan adopted by the Department, and removed certain restrictions imposed by the previous order. However, the Department never granted to the various evangelical bodies, except as they were represented in the Y. M. C. A., the privileges which were

granted to Catholics, Jews, Salvation Army, and Christian Scientists.

The war came to a close November 11, 1918, but Southern Baptists, meeting in Atlanta the next May, believed that, in time of peace, they should clearly state their position, and go on record against any governmental policy, which in peace or war, interferes with the religious convictions of citizens. We quote from President Gambrell's address before the Convention, which was adopted unanimously by the Convention, on a standing vote:

"The war is now over and some things ought to be said, in the spirit of Christian frankness, for the good of the country and in the interest of Christianity itself. Measuring my words and confining them within the limits of well-ascertained facts, the following statement is solemnly made: The religious war-work policy of the government was framed in a way to make of none effect the religious rights of a vast majority of the civilian population of our country and of the rights of a great majority of the soldiers in the army. It was framed in violation of the natural right of free Americans, and in opposition to the Constitution of the United States, the first amendment to which says: 'Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof.' Many Baptists have suffered fines, imprisonments, scourgings and martyrdoms for religious freedom. This dearest franchise of a great patriotic religious communion, indeed, several communions, was taken from us while we were sending our sons afar to die for the freedom of mankind. If Congress can make no 'laws respecting an establishment of religion or prohibiting the free exercise thereof,' who can? The War Department did. It did it with an open avowal of its wish and purpose, admirable for candor, but bad alike in principle and policy. The secretary in charge of that department avowed the policy of his department in these words: 'The whole desire of the Department is

in the interest of breaking down rather than emphasizing denominational distinctions.' The Department had no business with a desire one way or another. On this un-American, unconstitutional, whimsical notion the religious war work was planned and carried out, except where Catholics were involved. Their rights were everywhere respected and their interests carefully conserved. All non-Catholic Christian denominations were forbidden the camps, except for the period camp pastors were allowed, and these were soon eliminated in pursuance of the general plan. The result was, that in the most crucial hour in the world's history, the hour of the greatest evangelistic opportunity, the hour when the men in the camps most needed the strength of God in their hearts, the great evangelical denominations of America, which had made the moral fiber of the nation, were forbidden, as such, to minister to their people. At the same time the Catholic communion, essentially autocratic, was given place in the camps and the moral power of the government put behind it to boost its interests.

"It has been found impossible to impress men high in governmental circles that under our Constitution, the government in no way functions in religion. Its sole relation to religion is to protect every citizen in his right to worship according to the dictates of his own conscience or not to worship at all if he so elects. The proper limit of governmental interference in the army is to protect the order and discipline of the camps and leave religion free. All regulation should be fair to all religious orders. We have not yet come to the day when we need a department of religious control in free America. To say that free religion, within the limits of military order in camps, is impossible is to say what cannot be shown to be true. In any event the establishment of any form of religion anywhere by the government contravenes the Constitution and is an outrage on the spirit of our free institutions. The facts have been

briefly stated. They are stated mildly, but they reveal a serious drift in governmental circles. The remedy is publicity and an appeal to public opinion. Baptists may have to lead. They have always led in the matter of religious liberty. They can lead. They have a history that will not embarrass them, but will rather reinforce them. They draw from the gospel their inspiration. A new indoctrination is called for. The occasion has arrived. The Baptists of America are united on the issue, 7,000,000 strong.''

CHAPTER XXII

FELLOWSHIP WITH EUROPEAN BAPTISTS

In July, 1920, a few months after the signing of the armistice, there was held in London a conference of Baptists at which were present representatives from Austria, Belgium, Czecho-Slovakia, Denmark, Esthonia, Finland, France, Great Britain, Germany, Holland, Hungary, Italy, Latvia, Norway, Poland, Portugal, Roumania, Spain, Sweden, Canada and the United States. Dr. J. B. Gambrell, Dr. E. Y. Mullins, Dr. Geo. W. Truett and Dr. J. F. Love were present under appointment, either from the Southern Baptist Convention or the Foreign Mission Board of the Convention. The seventy-two representatives spent five days considering the missionary program for the war-stricken countries of Europe. The meeting was called primarily to take joint action looking to the evangelization of the peoples of Europe and to devise means for relieving the pressing temporal wants of those made destitute by the great war. Dr. Gambrell regarded it as the most far-reaching conference he had ever attended. As a result of that meeting Southern Baptists expanded their foreign mission program so as to include in addition to the fields they were already covering, Spain, Jugo-Slavia, Hungary, Roumania, Ukraine and Palestine-Syria. More baptisms have been reported the last two and three years from Roumania than from any other foreign mission field of Southern Baptists.

One of the most impressive scenes in that conference, according to the *Baptist Times and Freeman*, was the speech by Brother Simoleit of Germany and the response thereto by Dr. John Clifford of England: "The climax of the conference was reached when Herr Simoleit of Ber-

lin asked to speak. In sentences of exquisite beauty which was hardly lost at all in Dr. Rushbrooke's translation, he said he spoke as the representative of the delegates from the devastated areas. There were, he went on, two kingdoms—the kingdom of giving and the kingdom of receiving. Those he spoke for belonged to the latter. Behind them stood the stricken peoples of Europe in their poverty, their hunger, their nakedness and misery. It was not easy to be recipients, but the help of the American, British and Swedish Baptists had been given with such gracious and brotherly kindness that it had been made as easy as possible. They were deeply touched and he could repeat the words of the Master: 'What ye have done unto one of these, ye have done unto me.' The effect of these simple words was overpowering. The conference was quite broken by emotion. There was scarcely a dry eye in the assembly. Dr. Clifford, with the tears streaming down his face, said that if the conference had listened to nothing else but Herr Simoleit's speech, it would have been quite worth while. 'But,' he said, 'I cannot speak for you. I can only talk to God,' and he passed quite simply, naturally into a prayer so tender and so child-like that again the assembly was overcome by emotion. It was on this high and beautiful note that the conference ended."

In describing that closing hour, Dr. Gambrell wrote: "Across all the bloody chasms in the world there is but one Name and one Spirit that can bind everybody together. People can't love Jesus and have war."

After a hurried visit to the battlefields of France in company with Dr. Truett, Dr. Love and Deacon M. H. Wolfe, who returned to the United States, Dr. Gambrell and Dr. Mullins went on to visit their fellow Baptists in Holland, Germany, Denmark, Sweden, Finland, Norway, Ireland, Wales, Scotland, Roumania, Hungary, Austria, Italy, Spain and Portugal in the order named. Under their commission from the Southern Baptist Convention they

were to go from Europe to Japan and China, but the London Conference and conditions of travel forced a change in their plans.

No two men ever made more agreeable traveling companions than Dr. Gambrell and Dr. Mullins. To quote Dr. Mullins: "We discussed everything you can think of. We agreed on the great things. We did not always agree on other things. Dr. Dodd remarked after our appointment that it was a good arrangement, because while we agreed enough to be congenial, we differed enough to make it interesting. And it proved to be so." Dr. Gambrell, referring to their companionship, wrote: "Dr. Mullins and I discussed and settled nearly all the questions which have divided Baptists into small factions, or, to be more accurate, the questions which have developed factions within the denomination. Sometimes we settled them by disagreeing and letting it go at that. On some points I found him very difficult to convince and was compelled to let him have his own notions. I have about come to the conclusion that I will not live long enough to bring all the brethren to my views on the millenium, who wrote Hebrews, who was Cain's wife, and a whole brood of questions touching men, methods, and historical incidents. I found President Mullins about as reasonable as most of our leaders and a sight more so than a number of would-be leaders. I can say this for him, he agreed with me as often as I agreed with him. . . . By the closest fellowship with President Mullins for months, I feel that my own spiritual and intellectual life has been greatly and permanently enriched. He is a devout Christian without affectation."

Dr. Gambrell insisted that Dr. Mullins be the treasurer and business manager of the trip. "In all the complexities of travel," wrote Dr. Gambrell, "Dr. Mullins looked after me as carefully as if I had been his little grandson. He had been over before and knew something to start with. As to foreign travel, I started out as an ignoramus and

have not graduated yet." When they reached Germany, the German officer asked: "How much money have you?" Dr. Gambrell hunted around in his pocket and found three coppers. The question was repeated: "How much money have you?" "This is all I have," answered Dr. Gambrell. "Then I explained to him that I had with me a man who carried all the money."

Dr. Mullins said that Dr. Gambrell lived up to the agreement with one qualification. "In one respect I could do nothing with him. Sugar was scarce in some countries. I laid in a supply, when I had a good opportunity, for future emergencies. Dr. Gambrell insisted on feeding our sugar to the children we encountered. I was much of the time suspended between amusement and alarm—amusement to watch him rush across the street to give a lump of sugar to a child, and alarm lest there be economic ship-wreck in the next break of the sugar market."

They had much fun together. One day Dr. Mullins complimented Dr. Gambrell on the neat and orderly way in which he wore his collar and cravat, and reminded him of Dr. A. C. Dixon's description of him twenty-five years before, after hearing him deliver a very fine address at the Northern Baptist Anniversaries in Cincinnati. After giving the points of Dr. Gambrell's address, Dr. Dixon added: "But the speaker has one peculiarity. He wears his collar and cravat under his left ear." Dr. Gambrell laughed heartily and said: "That was before I learned how to master a collar and cravat."

Dr. Gambrell had some trouble at first, in speaking to foreign audiences, in getting his subtle humor across. When he first addressed English congregations he told one or two of his dog stories at which American Baptists had laughed very heartily, and his English brethren heard his stories in blank amazement without the suggestion of a smile. Dr. Gambrell himself said that for a long time Dr. Mullins' illustrations took better than his own did, espe-

cially his humor. "It is no use trying to administer humor to foreigners hypodermically. Toward the last I learned a trick and did it better." Referring to his trip to Hamburg, Dr. Gambrell said: "Once or twice I tried a little humor, but it fell as flat as a pancake." Dr. Mullins explained this by the fact that often the point in Dr. Gambrell's humor turned upon some delicate play on words or idiomatic phrase which could not be put into the foreign language by an interpreter. Dr. Mullins commented on the great variety and wide range of subjects which Dr. Gambrell discussed. "He becomes intensely interested in expounding them, sometimes to the neglect of personal safety. One day in Stockholm we were crossing a very busy street filled with all kinds of traffic. Dr. Benander and I were trying to steer our party from curb to curb in safety. Dr. Gambrell was in the midst of an interesting exposition of some great principle. He never paused or seemed aware of anything unusual in the environment. I think Dr. Benander and I lost one or two connecting links in the chain of argument."

The pioneer Baptist, not only in Germany, but in Central Europe, was Johann Gerhard Oncken, who was baptized in the Elbe, April 22, 1834, by Doctor Sears of America, who was on a visit to Germany. The next day the first German Baptist church was constituted at Hamburg, and Oncken was chosen as pastor. Again and again he was arrested and put into prison. The burgomaster of Hamburg told Oncken: "So long as I can move my little finger it shall be raised against you." Oncken is said to have answered: "And as long as I can see the arm of the Almighty above you I will preach right on." Years later this same official said to Oncken: "Your conduct and that of your members has been so noble that we must give you all you ask, and henceforth anything I can do to serve you I shall be happy to do." At the time Dr. Gambrell and Dr. Mullins were in Hamburg the pastor of the old Oncken

church had lost forty pounds because he did not have enough to eat. German Baptists have in Hamburg a seminary, dating back to Oncken's day, the greatest orthodox seminary in that part of Europe.

From Hamburg the travelers went to Copenhagen, Denmark, where the work was begun in 1839 by Julius Koebner, a Jew, who had been baptized in Hamburg, by Oncken. Next, Sweden was visited, where Baptists began work in 1848. One of the pioneers in Sweden, F. O. Wilson, was baptized by Oncken. Eighty years later, in 1928, Swedish Baptists reported 685 churches with more than 62,000 members. In Sweden Dr. Gambrell had fellowship with Dr. Broady of the Swedish Baptist Seminary, who was a colonel in the Federal army during the Civil War. They congratulated each other that they did not meet in those days, when they fought on opposite sides. Nearly everybody in Norway speaks English. In both Sweden and Norway the study of English is required in the public schools. "After going through Norway we turned back to visit Ireland, Wales and Scotland," wrote Dr. Gambrell. "In Ireland I met the grandchildren of Alexander Carson, whose books I read while a boy on the farm. We went next to see Wales. Oh, the Welsh Baptists! How they can sing! I stood at the grave of Christmas Evans, the mighty evangelist of Wales. We saw the remains of an old church organized between 1641 and 1649 in dense woods. It is built across a stream and they made a baptistry out of the stream. People came forty miles to church. The great-grandfather of Lloyd-George used to ride thirty miles to church. Friday, a week ago, Dr. Mullins and I lunched with Lloyd-George. I will say this to his credit. He didn't seem to be the least bit embarrassed. In response to the question about whether or not Lloyd-George is a Baptist I have his own word that he is a Welsh Baptist of the strictest sort.

"The Presbyterians are immensely strong in Scotland

and one man, John Knox, made them so. At Edinburgh we visited his old home, went into his little study not over 5x8 in size, sat in his chair and meditated on what one man can do for a nation for a generation and for centuries. We stood over his grave out in the open where multitudes walk over it unconsciously. John Knox built mightily, but like all reformers he had a perspective too short. But as far as he went he was thorough.

"We attended a session of the Glasgow Association, heard a sound, able address by a pastor and heard a Presbyterian preacher tell how he helped a Baptist preacher during the war baptize a convert in the Seine. I whispered to him after he sat down that he missed a mighty good chance. Edinburgh is a charming city with many historic places of interest. Edinburgh Castle is a great center of interest, but it would take a book to tell the tale. Queen Mary's palace is beautiful and historically interesting, but like all these royal houses, it is too large for an ordinary family. It ought to be converted into a college. When all the people have good sense there will be many improvements."

From Great Britain the two ambassadors of Christ hastened on to Roumania. Roumanian Baptists have suffered much in recent years. Here again in the Baptist beginnings the hand of Oncken is seen. The first Baptist to enter Roumania in 1856 was a carpenter who had been baptized by Oncken in 1845. Later he became a colporter in Roumania. Oncken himself visited the Bucharest church in 1869. The 1929 report of the Foreign Mission Board shows that last year there were 4,525 baptisms in Roumania.

Let Dr. Gambrell tell the story of their visit to Roumania:

"I have never seen finer Baptists than we have in Roumania. I have never been anywhere where people lived up so completely to their deepest convictions. There are

some 11,000 Baptists in that wonderful country. We drove twelve or fifteen miles out to where the people were assembled at night, waiting with torches for the meeting to begin. I remembered how they looked up as we spoke, and wept and were happy. Their hospitality was gracious. They had no knives and forks, but they did have chicken and I knew what to do with my fingers. Their young people are greatly interested in the work. No one can sing like these Roumanian people, except our Negro brethren. They told me about one case of alien immersion which may be enjoyed by some of our unsanctified brethren. A Greek Catholic priest came to a young man and asked him why he had quit the Holy Orthodox Church. 'I am a believer,' he said. Then the priest chastised him and the young man who believed in the doctrine of non-resistance took the pounding from the priest. He told his father, who was not a believer. The father met the priest and asked him: 'Did you fight my son?' The priest admitted that he did. 'Did my son fight?' 'No, he did not fight.' The father said: 'Well, my son is a believer and does not believe in fighting, but I am not a believer and I do believe in fighting.' He beat the priest into abject submission, and then said: 'Come with me' He took him to a pond of water, and as he forced him under he said: 'I will make a Baptist of you, so that you will not fight any more.' They have men and women who go around speaking in their 128 preaching stations. They have only twelve ordained preachers. One man in thirty years has baptized two thousand believers. The ordained preachers go around and baptize those who have been won to Christ by the laymen, and the elect women. This summer they baptized 1,000 and many more were awaiting baptism.

We add Dr. Mullins' estimate of the opportunity in Roumania:

"Roumania is ripe for the sickle. I have never seen greater eagerness and intensity or keener appreciation. We

called for volunteers among the young people for places in a possible training school, and we had at least a hundred responses. There are scores and hundreds of young men and women ready to enter freely the Lord's work. A school could be filled in a little while. There are untrained workers already in the field who could be educated for greater efficiency. The whole body of Baptist people seems to be not only ready, but eager and anxious to go forward with their work. They are poor, but do not belong to the lowest orders of society. They belong to the middle stratum, people who think and act for themselves. The ignorant peasantry is greatly priest-ridden, but they can be reached.

"It is impossible to give all the interesting facts about Roumania. We have visited more than a dozen countries in Europe, and I do not hestitate to say from a two-weeks' tour among the Baptists in Roumania, that the latter is the finest Baptist opening we have seen, with the possible exception of Hungary. The fruit is very ripe, hangs very low, and is of the finest quality, with unlimited possibilities of growth indicated everywhere. Hungary and Roumania are exceptionally inviting to Southern Baptists." We may add that Miss Earl Hester of Oklahoma has been appointed by the Foreign Mission Board as principal of the Women's Training School, in Bucharest, Roumania.

Continuing, Dr. Gambrell described other countries which they visited: "We went over to Hungary. This belongs to the old Austria-Hungarian Empire. Here there are a great number of Calvinists. We have four churches in Budapest, a place of more than 1,000,000 population. They crowded around and thanked us for what America had done. They were under the impression that every American was a millionaire. We corrected them on that point. Great crowds listened to us as we spoke through an interpreter. Our fellow Baptists are suffering there as elsewhere from the ravages of war."

Austria was visited, then Italy. "I saw the crowds kneeling before and kissing the toe of the image of Peter in St. Peter's Cathedral. I did not kiss the toe, but I felt of it. It was considerably worn. I saw a mother hold a little baby down and touch its lips to the toe. I was in the Vatican, but did not see the Pope.

"The Vatican, said to have 1,200 rooms, adjoins St. Peter's. From the standpoint of a plain man, St. Peter's is a monstrosity in the way of architecture, considered from any point of view. Millions were sunk in it. It is one of the vast showplaces of Rome. Certainly it was an attempt to embody Catholicism in brick and mortar—bigness, art, figures of saints, including one of St. Peter, relics—but the simple worship of God through Christ and the simple Christian rites have no place there, and there is no place for them.

"The Vatican is the home of the Pope, and, as it looked to a common man, it is many times too large for a bachelor to live in. It is full of historic interest. The Sistine Chapel is there, the ceiling of which was painted by Michael Angelo. We are told that this great artist lay on his back eight years painting that ceiling. It is the very heart of the Romish hierarchy. It is not large—maybe 25 by 60 feet. Here, when the Pope is to be elected, the cardinals are assembled; they are shut in and no one is allowed to go out until somebody is elected. It is here, also, that the Pope is crowned. All the glory and pomp of the great hierarchy finds its fullest expression in St. Peter's and the Vatican. We did not see the Pope. He probably was busy and we were.

"Within my day Garibaldi led a great movement for the unification of Italy. It was resisted by the Pope with all his power. But the unification movement won, and all the Papal States came under the authority of the King of Italy. The Pope's temporal power passed from him. He did not do like Mayor MacSwinney of Cork—refuse to eat—

but he has refused ever since to come out of the Vatican and mix with the people of Rome. His isolation is maintained as a protest against the king. There are many cardinals who live in Rome. We were told that not one of them will put his foot on the ground in the city of Rome. If a cardinal wishes to ride out, something must be put down for him to walk on from his house to his automobile. When he gets out of the city he will walk on the ground. To a plain man that seems very childish. What the cardinals and the Pope and all of the rest of them ought to do, if they are going to follow Christ, is put on men's clothing and get out and mix among the people as Christ did, and do good." Within the last few months, the Vatican State has been formed, by agreement between the Vatican and Mussolini, with a recognition, by Italy, of the temporal sovereignty of the Pope.

Dr. Whittinghill, who has done a monumental work in Italy through the years, met Dr. Gambrell and Dr. Mullins at Venice. They visited Milan and Florence and then Rome. Thirty pastors were present at the annual conference of pastors in Rome. Twenty-four of these came from Roman Catholic families. Nine were ex-priests who had formerly been in charge of congregations. We give Dr. Mullins' contrast between Roman Catholics and Baptists:

"I have been reminded a hundred times of a statement I once heard Dr. B. H. Carroll make in the Southern Baptist Convention. Speaking of papal fields, he said: 'All the common ground occupied by Roman Catholics and Baptists could be covered by the edge of a razor.' This was rhetoric and not a scientific statement, but it is justified as a figurative statement of a fact,; at all points, except perhaps in relation to the deity of Christ and related truths, there is the sharpest antagonism. Democracy versus autocracy: individualism versus a closed ecclesiastical system; regeneration by the Holy Spirit versus regeneration by baptism; the direct relation of the soul to God versus the

indirect; believer's baptism versus infant baptism; the priesthood of all believers versus a priesthood who are custodians of divine grace; the New Testament versus tradition and an infallible pope; personal faith versus proxy faith. In a word, Christ and His free salvation on the one side and the church and its sacramental salvation on the other. There is no middle ground. Baptists are right or Catholics are right. I think Catholics recognize the radical antagonism between the two systems. In Ireland the priests instruct their catechumens to meet the attacks of pedo-Baptists by asking them: 'Where did your denomination get its practice of infant baptism'? This is, of course, accompanied by the declaration that they brought it over from the Catholic Church."

The last countries visited were Spain and Portugal. Baptist work in Spain has been promoted in recent years by Rev. G. T. Vickmann, a native of Sweden, who is a graduate of the Southern and Southwestern Baptist Seminaries. He organized churches in Madrid and Alicante. Since Dr. Gambrell and Dr. Mullins were in Spain, Rev. V. L. David, son of Rev. W. J. David, pioneer missionary to Africa, has gone to Spain and is doing a good work there although the difficulties are very great. Recently the seminary for preachers in Spain, opened in 1922, was closed for lack of students. The work in Portugal, begun in 1907 by Brazilian Baptists, when Dr. Z. C. Taylor of Brazil organized a church in Oporto, has been carried on since 1911 by Rev. J. J. Oliveria. He is assisted by Rev. Albert W. Luper. They are re-enforced by native Portuguese preachers.

"Going on to Spain, we found, the greatest surprise of our journey. Spain took the big head when centuries ago, Columbus discovered America. Now all of their colonies are gone, and when their colonies went, sense came in. Brother Vickmann was with us much of the time in Spain. He told us that the middle classes had turned away from

Catholicism. As we passed through one city we stopped and asked different groups, 'What do you think of Catholicism?' Almost every time we received the same response. They cared nothing for Catholicism. We asked a group of students what they thought of Catholicism and they laughed in derision. The ten great schools in Spain are all open to the light. We found the same enthusiasm in the five churches in Madrid as we did among the Roumanian Baptists. The enthusiastic courage of these brethren knows no bounds. Spain is on the edge of revolution, as is all Europe. All Europe is shaking today. Autocracy has had its day in politics and religion, but democracy has not found how to govern itself. We shall never forget the tone with which people said everywhere, 'We need America.' If America stays out politically and religiously, America will have played itself down into the contempt of future generations. It is a question of Christianity and humanity. We came back with a deeper sense of the value of the Gospel. The state church is gone, and we now have the supreme opportunity to give them the Gospel of Christ. God alone knows that this is no time for little dribbling business. The love of Jesus Christ should constrain us to be heroes in a day like this."

They returned to America in December and both men were kept busy responding to numerous calls to tell about the new day in Europe. Dr. Gambrell did not realize how heavy a draft was being made on his physical energies. He lacked only a few months of being eighty years of age when he visited his brethren in Europe, inspiriting them along the way. Such a mission would have taxed heavily the resources, physical, mental, and spiritual of a much younger man. Little did we realize as he went here and there in this country, giving our people a vision of their opportunities in Europe, that he was so near the end of his earthly journey.

CHAPTER XXIII

THE END OF THE JOURNEY

On Monday morning, February 24, 1921, barely two months after he returned from his European trip, Dr. Gambrell reached Ft. Worth from Wichita Falls where he had preached the day before. He was planning to leave the next day for a trip to New Mexico, with Dr. L. R. Scarborough, in behalf of the Spring Round-Up. On his way uptown from the station he stopped to rest. The physical heart which had faithfully performed its duty nearly eighty years faltered for the first time. It could not keep step with the resolute purpose and the unselfish spirit. Dr. Gambrell was quickly taken to his home in Dallas, where his daughters ministered unto him. For days he lingered near the Border. The doctors said there was no hope. But his marvelous recuperative powers sustained him, and slowly his physical condition improved. His heart never again functioned normally. From his sick-bed he sent this message to the Southern Baptist Convention meeting in Chattanooga: "Do right and go forward." To his brethren in a district meeting a little while before he had sent the message by Secretary Groner: "Tell them I am like a crippled dog in a fox chase, out of the running, but listening to the chase."

He did not attempt to leave home again, except on Sunday, May 29, when Dr. J. H. Rushbrooke, the Baptist Commissioner for the Continent of Europe, visited Dallas, spoke in Dr. Truett's church, and was a guest in Dr. Gambrell's home. So intense was Dr. Gambrell's devotion to his brothers in Europe, especially the heroic preachers in lands devastated by the War, that he insisted on hearing

Dr. Rushbrooke's message in the church that Sunday morning, and on that occasion spoke a few words himself by way of introduction. On the following Friday night he was stricken again and never rallied. He tarried a week longer, then, on June 10, departed to be with Christ forever. The day before his departure he was heard to say more than once: "I am so tired; I want to get home. Can't you arrange for us to go home?" He was on some long journey; he may have been living over his War experiences as a fearless scout; he may have been returning from one of the many long trips on some mission for the denomination which he loved better than life itself; he may have been in Europe, cheering his comrades in war-stricken lands; he may have been on the Atlantic with his face turned toward the homeland. He fell asleep in Jesus, and was Home at last!

The funeral services were held in the meeting house of the First Baptist Church, Dallas, and Pastor Truett voiced for a multitude the appreciation of a great life. The Scriptures read that hour, II Timothy 4:1-9, were singularly appropriate. Every heart was touched by the beautifully appropriate and tender words of the pastor. Three of the sainted leader's favorite hymns were sung: "Lead Kindly Light," "Abide With Me," and "Higher Ground." Then the great company of friends, Christian and Hebrew, white and black, rich and poor, passed by and looked for the last time on earth into the face of the greatest Baptist leader of his day. Many a preacher, who in the years past, had followed "Uncle Gideon" when he was Mission Secretary, came to linger for a moment by the form of the man whom they loved with a deathless devotion. Then as a representative of his people, many of whom were present in the congregation, a Negro Baptist preacher came with his white brethren and paid silent tribute to as good a friend as his race ever had. The body was borne to beauti-

ful Oakwood and laid to rest by the side of the brave little woman who had walked with him for forty-seven years. His spirit lives on. Through all generations, until Jesus comes again, his voice will be heard, summoning believers everywhere to be loyal to their Lord.

CHAPTER XXIV

LOVER, HUSBAND, AND FATHER

James Bruton Gambrell was a great lover. He loved the woman, who walked by his side forty-seven years, more than he ever loved anyone else in this world. He loved his children and his grandchildren with a deathless devotion. The fragrance of that love still lingers in the homes of his sons and daughters. He loved his neighbors and they loved him. He loved his country and to the end of the day pleaded for the reign of a moral democracy. He loved the world and his great heart comprehended all nations. Any man, anywhere, whatever his nationality or color or tongue was his brother if that man loved the Lord. Above all else, he loved God. From the day that he surrendered to Jesus Christ to preach the everlasting Gospel to the time of his departure, he gave God the first place in everything. Like Paul, for him to live was Christ.

His home was built on a holy love,—a love that knows nothing of shameful or sordid living. His home was acquainted with grief and sorrow, but Christ was enthroned within its sacred precincts.

The story of his marriage during the War has already been told. A glimpse of the beautiful courtship that preceded that marriage, as related by the great lover himself, will give us a new appreciation of the high and holy ideals which make good homes:

"We never fell in love, we simply glided into love, without the slightest intention on the part of either. We both knew that love was not the supreme thing at that time. But who or what can control love? Neither one of us, perhaps, could give any idea of how it all happened except that we talked more and understood each other better

and learned that our ideals of life were the same. I, myself, was overwhelmingly in love before I recognized it. I do not know that a war courtship is any different from any other, but in this particular case there were not many words said. We understood each other without many words. When I found myself in love, I had little or no difficulty in learning that my affections were reciprocated. There never was a shadow of doubt in the mind of either. The old story that 'true love never runs smooth' is not so. It does sometimes. It did that time.

"Before leaving for the West, I left my Negro, Jack, at Petersburg and went down to see my lady love. Some of the incidents of that visit are described in another chapter. On a visit to the old colonial home, which held the treasure of my life, I found that Mr. John D. Corbell, her brother, was on a furlough. Miss Nannie Phillips was visiting her cousin. The four of us took a stroll, myself with Miss Corbell, of course. Out through the fields and orchards we went, we two behind. We both knew much more than had ever been put into words. It was a new business to me and a business as holy as religion to both of us. As we strolled, the initiative was taken in about this way: 'You can hardly fail to know my feelings toward you, but I am embarrassed by the circumstances, and hardly feel that I have any right to even discuss marriage with you, because you know me only as a soldier. You do not know my family, nor my life, except as a soldier here in this country. I will be glad to give you references in Mississippi as to my family and my life before I became a soldier. And I will give you references in the army as to my habits and life in camp and field. Your mother or brother can write to these for information.'

"Her response was frank and sincere. It was characteristic of her in every time and relation in life. She said, 'I can trust what you say. I know your spirit. References are not necessary. You have not spoken of your

family as a pseudo-aristocrat (A thing she despised). You have spoken of them tenderly as a son and brother should speak. I can trust you to be sincere and true in anything you would wish to say.'

"About this time, her brother and cousin came near us on the return stroll. We all mingled in conversation and did not separate till we were back in the house.

"Next morning, in the garden, seated on a bed of pinks, we had our first real lover's talk. What passed the day before cleared the way, and made everything easy. We already understood each other by telepathy. The particular words said are not for curious eyes. The good angels sent forth to keep guard over us probably heard and we two heard. No others ever heard the words or ever will, unless it be at the judgment, and then neither she, dear soul, nor myself will deny nor blush. We talked through many things that fine morning. Our religious life was discussed, with differences recognized and settled on the true basis of personality in religion. We were one in our spiritual life and each one gave to religion the first place in life. We discussed our possible future together, and were both pleased at the thought that I would be an officer in the Confederate regular army. Both were militant in spirit, she perhaps more than myself. Her people were connected with the army and navy, and in her soul, she was aggressive for her ideals. We talked of the war a great deal, of course, and I showed her my papers and commission, with letters from President Davis and the Secretary of War assigning to me my task in the West. Especially was I proud to show her an autographed letter from General Lee commending me for courage and faithful service.

"Neither one thought of marriage till after the war was over, and that was possibly far off. But days would be sweetened by constant remembrance of each other, and we could wait in hope.

"It was all serious, and under the circumstances,

strangely sensible. The circumstances were grave. Danger was the atmosphere of the times, but courage was the settled conditon of our minds. There was no gush, but a full understanding. Hearts were opened and two souls were one. That morning, dreams and visions of high and happy living passed through my soul, which have never faded from my mind. Pinks have ever since been my favorite flowers.

"Rising from our long, uninterrupted first lover's talk, in which each had parted the veil and permitted the other to see into the holy of holies of the soul, depths no vulgar eyes were ever permitted to look into, the dainty little hand of the beautiful, high-bred Virginia girl slipped into my hand and, withdrawing, left a small gold locket with a lock of her hair in it, saying 'This may be a memento of me while we are separated.'

"While I write these words, that treasure is closed in my hand, a memento while we are separated. For smiles then, there are tears now. In a day or two, we had a final talk, a farewell talk, and I parted from her to live worthy of one who had the power then and ever after to inspire my soul to the most heroic endeavor."

The early days of the simple home life of the young husband and wife have already been pictured. No young preacher was ever more heartily re-enforced by his wife than was James B. Gambrell by Mary T. Gambrell. The cultured Virginia woman encouraged her husband to go to school. She helped him in every way. He attended the University of Mississippi and served as pastor of the struggling Baptist church at Oxford.

God gave them children, and they both loved children with a rare affection and understanding. Children, not only their own, but children of their neighbors, loved them. Two little girls, Mary and Ruth, were taken from them in early life. The oldest son, Rhoderick Dhu, was assassinated during a prohibition campaign in Mississippi. The father

and mother were always greatly comforted by the knowledge that he died fighting for the right. The second son, Colonel Pat H. Gambrell, still lives in Macon, Georgia. The third son, Erick, a brilliant attorney, who took his degree at Mercer, died a few years after the family moved to Texas. The youngest son, J. B. Jr., "Jack," who served in the United States Army a number of years, is now a successful business man in Tulsa, Oklahoma. Three daughters are still living, Mrs. Frederick Porter (Pauline) and Mrs. Frank Nisbet (Helen) live in Dallas. Mrs. Sidney Wiley (Julia), who rendered distinguished service in France as a nurse, lives in Macon, Georgia. The children all treasure very tenderly the memory of their father and mother.

Their home was given to hospitality. Men came from places far and near to consult Dr. Gambrell. They came on missions religious and missions political. Many a distinguished preacher from various sections in this country, as well as from other lands, was a guest in the Gambrell home. Only a few days before Dr. Gambrell's death, Dr. J. H. Rushbrooke, of London, the European Commissioner of the Baptist World Alliance, was entertained in that home. The humblest country preacher was given as hearty a welcome in Dr. Gambrell's home as men whose names were known around the world.

The children were encouraged to have their friends visit them. When company came, the children were given a place at the table with others although frequently the table had to be stretched. When the children asked questions, the father manifested the same courtesy to them as he did to visitors. He loved little children. Sometimes on a trip when he would see a tired mother with a baby, he would take the baby in his arms and insist that the mother get some rest. Like his Master, he went about doing good.

Of course, plenty of good literature was provided for the growing sons and daughters. His daughter, Mrs.

Porter, says that, intellectually, her father brought them up on the Bible, Shakespeare, and Dickens. He carried the Bible and a copy of Shakespeare with him all through the War. He was very fond of Dickens. Kipling's poems appealed to him. When he returned, wearied from a long trip, especially in the latter years, he would take a bath, go to bed and have one of his children tell him about current events, and other matters of vital importance. One of the daughters would read to him. He did not read as much as did many men, but intellectually he was more creative than most men. He did not read many of the new books, for the reason that not many of them were new. He had a rare grasp of questions in every realm which he touched—religious, philosophical, political, economic, social. Sometimes, he would surprise his closest friends by his knowledge of modern philosophical views. He could discern the vital elements in any issue that he considered more quickly and present the salient features of it more clearly than any man we ever knew. A homely illustration would reveal the strength or weakness of views which other men held.

He was an affectionate husband and father. He was very tender in his home relations. He was a great story teller in the home and greatly enjoyed the social life within the family circle. He was the same man in the home, with love for genuine fun, that he was out in the wider contacts of denominational work.

He was very fond of dogs and each one of the children was encouraged to have a pet dog. He used dogs frequently in illustrations. With him, dogs and people were much alike. In the last year or two of his life, he had a little dog named "Dandy."

Every hour of the day and night for a week before his master fell asleep, "Dandy" came to the door of the bedroom and whimpered his plea to be admitted. A few minutes after the heart of the great man had ceased to

beat, "Dandy" was admitted to the room. He ran to the bed where lay the quiet form, licked the hand of his friend, put his nose under the master's chin, and kept it there for several minutes, then went out of the room, and for forty-eight hours refused either to eat or sleep.

When Dr. Gambrell went to Europe, he left a sealed paper which was to be opened in case he did not return. After his death, the children broke the seal and read the following message from him:

"I am leaving this to my children to be opened and read in case I do not return from the trip abroad. It expresses my wishes:

"(1) If I should die abroad, I would regard it as the will of God, and perfectly all right. If I should be brought home for burial, my wish is to have my grave dug into your mother's grave, so that we can be in one grave. You know that I loved her more than my life.

"(2) It is my deepest wish that my children and grandchildren cherish each other and cultivate the family feeling, encouraging and helping each other as need might require and opportunity allow.

"(3) (Some instructions concerning personal affairs, which concerned only the family).

"(4) My deepest concern for all of you is that you may be genuine Christians. There is no greater failure than to live in this world without God, and without a sure hope of the next world. My life has not been perfect; far from it, but I leave here my testimony to the infinite value of the Christian hope in this life, and its uncertainties, storms and trials. I would have my children and grandchildren and on through all the generations to be simple-hearted, cheerful, faithful Christians, and earnest workers in this busy world. If I had millions I would not put my family above work. Idleness is a disgrace and has in it all manner of peril. God's two greatest blessings are grace which brings salvation, and work.

"These are my simple desires. Treat them as you feel inclined. I am going on this trip as a matter of duty. That is the kingly word in life. I expect to return, but these words are written to you, my children, in case God should determine otherwise. If he should, I wish you to believe all for the best. With undying love—DAD."

CHAPTER XXV

A SAINT OF GOD

Once Dr. Gambrell wrote: "Jesus Christ was the world's greatest citizen, the mold and perfection of the highest manhood. He was simplicity itself, in life, in manner, in teaching. He was the Commoner of all ages. The common people heard Him gladly because they understood Him and because He loved them, helped them, and gave them hope." This conception of the life and ministry of Christ dominated Dr. Gambrell's life. He was the great Baptist commoner of his day. He was simple in dress, in manner of life, in his speech. The plain people understood his message. He was their voice. He loved them and served them. Few men in any generation were as quick to discern the needs of humanity and as competent to express such needs as was he. No man we have ever known could be more easily approached. He made everybody feel at ease in his presence. Everybody who had fellowship with him was better for that contact with a great life.

He abhorred shams and hypocrisies. Deceit and duplicity fled from his presence. He did not seek a place in the sun, but he lived in the sunlight. He was the most transparently, sincere man we ever knew. He was an epistle of Christ known and read of all men. He never paraded his religion, but Christ lived in him. The radiance of his faith reflected the glory of his Lord.

He was a perennial optimist. If he was ever disheartened or discouraged, his most intimate associates never knew it. He never confessed defeat—or the possibility of defeat. Turning his face away from earthly things he looked unto Jesus the author and finisher of his faith. He was confident of the ultimate triumph of Jesus Christ. His

faith in the ultimate supremacy of righteousness never wavered for a moment. Conditions and circumstances never baffled him. He saw Him who is invisible. He believed that the simple Gospel given to men in apostolic days was, as ever, the power of God unto salvation to every man that believeth. It needed neither addition nor subtraction. He believed that the Gospel of Christ preached in love, with the Holy Spirit, would win anywhere. It was the world's only hope. His spirit reminded us of the words of Robert Browning:

> "Grow old along with me!
> The best is yet to be—
> The last of life, for which the first was made.
> Our times are in His hand
> Who saith, 'A whole I planned;
> Youth shows but half; trust God; see all nor be afraid.' "

He was acquainted with grief, but he marched steadily on, with head erect and heart undismayed. He maintained his poise under all circumstances. Criticism, controversy, sorrow, suffering did not disturb his serenity of spirit. He learned as a young Christian to cast his cares upon God. He obeyed the exhortation of Paul: "In nothing be anxious; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Here is an illustration as related by Dr. B. A. Copass, of his ability, by the unfailing grace of God, to endure sorrow:

"When the Southern Baptist Convention last met in New Orleans, on the occasion of his election as president of the Convention, it was my good fortune to room with Dr. Gambrell at the hotel. His brother, Lewis Gambrell, came to New Orleans to be with him. He had his bed placed close by the side of his brother's bed. They talked late into the night. About midnight the telephone rang. It was long distance calling Lewis Gambrell. His physicians at

home told him he had a telegram from Norfolk, Va., saying that his son who had been in the Navy was dead and that his body was being shipped home. The father did not know of the son's sickness. It was a crushing blow. Those two good men got down on their knees by the side of the bed and prayed, committing all to God. I then went to the train with the stricken father. When I returned to the room, Dr. Gambrell said: 'Mrs. Gambrell and I were at the Southern Baptist Convention at Louisville, Kentucky, when my son was murdered by a saloon man. It looked as if it would kill his mother. This stroke tonight brings it all back to me.' He prayed again for a minute and the next moment he was asleep. He arose the next morning with a serenity in his face I have rarely ever seen. He did not mention his sorrow. All had been committed to his Father in Heaven. An hour or two later he was presiding over the great Convention as if nothing unusual had taken place. But his sweetness of spirit melted all of us."

He believed much in prayer. He delighted to talk with his Heavenly Father. General W. E. Atkinson of Conway, Arkansas, writes: "I never heard any one who could talk to the Lord as he did. I loved him, admired him, and had unbounded faith in him. I think he was the wisest and best man I ever knew."

On the subject of "The Ministry of Prayer," Dr. Gambrell wrote, the year before his death, some earnest words which revealed his own conception of the supreme need of prayer: "The ministry of prayer is the highest ministry of this earthly life. My mind turns to an aged saint, bedridden for many years, unable even to dress herelf. Her prayers saved a church in an important town, which church was ready to dissolve. A mother of ten children was on her deathbed. She knew that only a few hours were left to her to pray. Not another member of the family was a Christian. Her dying prayer was that God would give her to greet all her family in heaven. God heard her and

gave her the answer in her heart. She called her family around her and told them what God had done, and then went away in perfect peace. Her preacher son, many years after, told me about it, and said: 'Last Sunday I baptized my youngest sister. They are all in.' No mother ever did a better thing for her family. It was simple. It was according to the promises of God.

"All over the land God's people are going into special meetings to win the lost. It is well that after so much hurly-burly, so much crying, lo here and lo there, so much talk of world movements, we should turn our thoughts to the most urgent thing—the thing right at our doors, and, in many cases, within our doors. . . . The revival needed is a revival of spiritual superhuman power. Power, the power that raised Jesus from the dead, the power that prevailed at Pentecost, is our supreme need. Bluster, noise, human enthusiasm, elaborate organizations, may all prove snares and delusions. They have often misled people. We need God, the Holy Spirit, to come and work in human hearts to will and do according to His own will. Human influence should be on the right side, but it will not avail. . . . Needed power is available for us today. There live unnumbered thousands who have seen displays of Holy Ghost power as unmistakable as the winds, sometimes soft as the gentle breezes, melting hearts, subduing stubborn wills, and in the way He chooses, having His way with men. . . . Let us pray. At once let us turn our faces to God. Let us take time to pray. Let us find secret places to pray. Let us form prayer circles about the lost. There is a special promise to those who agree and pray for one thing. Let us pray especially for the neglected, the hardened. There are no cases too hard for God. There was never a harder case than Saul of Tarsus, and Christ saved him. He is able to save to the uttermost all who come to God by Him. Our supreme need is God with us. Shall I urge the sore need of the broken, bleeding, sinning world? There are voices everywhere,

calling us to this and that. The beginning of the right reconstruction of the world is a spiritual revival which will move the masses in the right direction. The most needed ministry that can be rendered is the ministry of prayer. Let us pray."

One of the last articles which Dr. Gambrell wrote, two months before he reached the end of his earthly journey, was, "Incidents and Meditations."

"I am writing on a scratch pad, flat on my back in bed. In fifty years I have been ailing many times, but this is the second time I have had to completely surrender and come under the doctor's care. It is not pleasant, but it may be profitable. The trouble is with my heart, caused by long and continued over-strain of the heart muscles. I am better but the doctors do not encourage the hope that I can get into the present campaign in any very active way. . . . After all we think or say, things in the Kingdom go by the mighty workings of God immeasurably more than by human plans; and human efforts avail only as God prevails in them.

"Southern Baptists have come to a great hour, how great none of us can measure. In recent times our God has poured out His Spirit on us and given us good success. He has done for us far beyond what we have been thinking or asking. A new vision has been given us. Eyes from all over the world are turned toward us in this hour of testing. I am thinking of the scattered groups of Baptists from Finland to Spain, who long for a conquering fellowship of faith and work. Their upturned faces, as I see them now, thrill my soul. What will we do in the great business we are in? That question can only be answered by asking another: How much will we really pray and trust? If God will come into our individual souls, into our churches, and move us, mighty deeds will be shown us as in the past. God is efficient and sufficient. He can do without any of us —but He must have a willing people in the day of His power. If all over the South humble hearts will turn to-

ward God, saying, 'Here am I, Lord! use me,' the glory of the Lord will shine upon us.

"Some of us can't speak. It was in my heart to go afield and do as has been my wont for these many years. I can't for I am only dust. But I can pray for the speakers, for all the workers, and especially for the hidden ones, often forgotten and little counted on; pray that the good Spirit of our God may find them, move them, direct them and greatly use them, as for long centuries He used the weak to confound the mighty. . . . We want a great victory now, but if we are wise we will want a victory manifestly of God. He can give it. I know He can. Let us pray and trust and work and give, every one up to the measure of his ability."

Those meditations, published in the *Baptist Standard,* were read by a missionary in China. Two days after his departure to be with his Lord, the following letter to Dr. Gambrell was received from that lonely worker in China:

"Your article, 'Incidents and Meditations,' found me flat of my back where I have been many months. This day I have to make a decision which most probably means life or death to me, and my soul cries out to God for guidance. Your message swept me with its clear, confident note of faith in God, and His willingness to help. I am sure He will see me through this decision. You have been a tower of strength to me all my life, and if I get there before you do, how glad I will be when you come! I will come around after all the others have greeted you and thank you then like I want to now and can't because human words mighty poorly express heavenly ideas."

Date Due

PRINTED IN U. S. A.

CENTRAL BAPTIST THEOLOGICAL SEMINARY
0 0021 0010537 4

922.676
G192
R869

Routh, Eugene C

AUTHOR

The life story of Dr. J.B. Gambrell

TITLE

10152

Date Due | Borrower's Name

922.676
G192 Routh, Eugene C
R869 The life story of Dr. J.B. Gambrell.

10152